FROM

CRADLE

TO

GRAVE

AND

"BEYOND"

By

Saleem Sulehria

For My Two Delightful Grandchildren –
Haris & Ayla

Every time I look into the Qur`an, I find something new in it. Could it be just a figment of my imagination, a lack of understanding of the Good Book, or both? I believe that the Qur`an encompasses all facets of life, so I still have a significant amount of learning ahead of me.

In an attempt to learn, I started making notes in February 2019 from various sources, including local libraries and the internet. Over a period of time, the piles of notes were scattered all over the place until I decided to put them in some sort of order, which then turned into quite a big "Notebook"—hence the original title of this book.

The title was changed to “What’s It All About? and later “It’s All About Oneness”. The title of the book had to be changed again in view of the original question, i.e., when and where it all began and where it will end. Thus, **"From Cradle To Grave And Beyond."**

Saleem

10 March 2026 (*21 Ramadan 1447*)

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بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Abbreviations

CE	Christian Era
BCE	Before Christian Era
PBUH	Peace Be Upon Him
PBUTA	Peace Be Upon Them All
EN	Explanatory Notes

Significant Dates

The dates given below are the estimates or guidelines only

Islamic calendar:	Hijri 622 CE (16 July 622)
Ibrahim (عَلَيْهِ ٱلسَّلَامُ)	
Isma'il (عَلَيْهِ ٱلسَّلَامُ)	2424 BH or 1800 BCE
Ishaq (عَلَيْهِ ٱلسَّلَامُ)	2414 BCE
Isa (Jesus) (عَلَيْهِ ٱلسَّلَامُ)	6 January (Hellenic)
Philo Judaeus:	15–10 BCE to 45–50 CE
ﷺ Muhammad	570 CE to 8 June 632 CE
Arabic words	**English equivalent**
(سُبْحَانَهُ وَتَعَالَى) Subhana wa ta'Allah (swa)	The Most High
(تَوْحِيد)	Tawḥīd
(**ٱلْعَلِيم**) Al-'Aleem	"The All-Knowing"
(عَلَيْهِ ٱلسَّلَامُ) Alaihi'salam	Prophets of Islam
(رضي الله عنه)	Allah be pleased with them
(والله أعلم)	Only Allah knows!

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Preface

Every human being walks a path that is at once deeply personal and universally shared. We enter this world through the same fragile doorway of birth, we grow through stages of innocence and struggle, and we depart through the same inevitable gate of death. Yet beyond these visible milestones lies a greater journey — one that continues into the unseen realm, where the soul encounters its true destiny.

This book, *From Cradle To Grave and Beyond*, was born from a desire to understand that journey more clearly, more honestly, and more spiritually. Like many, I found myself reflecting on the meaning of life, the purpose of our trials, and the certainty of our return to Allah. The Qur'an speaks with profound clarity about the stages of human existence, and the teachings of the Prophet Muhammad ﷺ illuminate each step with wisdom, mercy, and guidance. I wanted to gather these insights into a single, accessible work — one that speaks to the heart as much as to the mind.

My aim is not to present a scholarly encyclopedia, nor to overwhelm the reader with technical detail. Instead, this book is meant to be a companion — a gentle guide through the phases of life and the realities that follow death. It is written for anyone who seeks to understand where we come from, why we are here, and what awaits us beyond the grave. It is for those who wish to reconnect with the Qur'anic worldview, to rediscover the spiritual rhythm of existence, and to reflect on the journey that every soul must take.

In writing this book, I have tried to weave together clarity, reflection, and reverence. Each chapter is shaped to help the reader pause, think, and remember. For in

remembering our origin and our return, we find perspective; in understanding our purpose, we find direction; and in contemplating the Hereafter, we find hope.

I pray that this work brings benefit to those who read it, comfort to those who seek understanding, and a renewed sense of purpose to those navigating the challenges of life. May Allah accept this humble effort, forgive its shortcomings, and make it a means of goodness for all.

Feedback, comments, are welcome at:
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The Creator

The name **Allah** is not exclusive to Islam. Long before the revelation of the Qur'an, this name was already known and used. The early Arabic-speaking Christians of the Oriental churches also invoked God by the name "**Allah**," centuries before Christianity touched European shores—where numerous linguistic and doctrinal changes to the ***Injīl*** **(إنجيل)** "Gospel" eventually gave the Almighty a different designation.

The English word **God** may trace its roots to the Farsi term **Khudā (خدا)**, widely used across the non-Arabic-speaking Muslim world. In ancient Iran, *Khudā* referred to **Ahura Mazda** (آهورا مزدا), the supreme deity in Zoroastrianism, whose name combines the meanings "Lord" (*Ahura*) and "wisdom" (*Mazda*). As languages evolved, many European tongues adopted related forms: "God" in English, "Gut" in Danish, "Godt" in Dutch, and "Got" in German. In Greek, God is called **Theos**, in Latin **Deus**, and in Arabic **Allah** (الله). Whatever name is used, all ultimately point to the same supreme, transcendent Being.

In the Islamic world—Arabic-speaking or otherwise—the name **Allah** is recognised as the true and proper name of

the Almighty, **the Creator of all things**. When spoken or written, it is traditionally followed by the phrase سُبْحَانَهُ وَتَعَالَى (*subḥānahu wa-taʿālā*), meaning "***May He be Glorified and Exalted***."

Monotheism

All three Abrahamic faiths—Judaism, Christianity, and Islam—affirm that:

- **God is eternal**
- **God is uncaused**
- **God exists beyond the confines of time**
- **God is the Necessary Being, whose existence depends on nothing else**

The question often arises: if God created everything, then who created God? Yet this question rests on a false assumption. **Asking "Who created God?" is like asking "Who created existence itself?"** Since God exists before time and is not bound by it, the notion of a creator preceding Him is meaningless. **Creation applies only to things within time—not to the One who brought time itself into being.**

In Judaism, God ***is*** the foundation of existence. Ancient Hebrew was written without vowels, so the name appears as four consonants: **Yod – Heh – Waw – Heh → (YHWH)** is eternal, uncreated, and self-existent. Judaism teaches that God is *Ein Sof* — "***without beginning and without end***." He is not part of the created universe, so He is not subject to cause and effect. **YHWH** It is usually understood to mean **"He Who Is," "He Who Exists," or "The Eternal One."** The name is connected to the Hebrew verb **"to be"** (*hayah*), reflecting God's self-existence and timelessness. When God says to Moses, **"I AM THAT I AM"** (Exodus 3:14), this is linked to the meaning of **YHWH**.

In Christianity, God is eternal, uncaused, and outside time. Christian theology teaches us that God is the "First Cause" — the One who begins creation but is Himself unbegun.

"*I am the Alpha and the Omega… who is, who was, and who is to come*." ***(Revelation 1:8)***

"*Through Him all things were made*." ***(John 1:3)***

In Islam

Allah is (اَلْاَوَّل) **al-Awwal** (The First) and (اَلْاٰخِر) **al-Akhir** (The Last). He has **no beginning and no end**.

Islam teaches us that Allah (سُبْحَانَهُ وَتَعَالَى) is **eternal and uncreated**. Everything else is created *by* Him, but He Himself is not subject to creation.

Qur'anic basis:

112:1 Say, "He is Allah, the One. (قُلْ هُوَ اللّٰهُ أَحَد)

The word **Ahad (أحد)** is often translated as "the One," but it differs from **waḥid**, which simply means the numerical digit "one." Waḥid is like raw data, while **Ahad** conveys uniqueness—"the only," "the incomparable"—and is used exclusively for Allah.

Islamic teachings affirm that Allah is utterly unique and cannot be seen in this world. Several authentic hadiths state that believers will see Allah on the Day of Resurrection, just as clearly as one sees the full moon on a clear night. Yet in this life, no human can behold Him; even Prophet Musa (عليه السلام) was told he could not endure such a vision.

112:2 Allah, the Absolute. **(اللّٰهُ الصَّمَدُ)**

"As-Samad" appears only once in the Qur'an—in Surah al-Ikhlāṣ—and carries a meaning so profound that

no single word in any language can fully capture it. It expresses Allah's absolute perfection, complete self-sufficiency, and total independence from all creation.

Classical scholars explain that *as-Samad* signifies the One to whom all creation turns in need, while He Himself depends on nothing. Every creature requires sustenance and support, but Allah is entirely free of need, unchanged by time, unaffected by weakness, and perfect in every attribute.

Over centuries, major exegetes such as Ibn Kathīr and al-Ṭabarī expanded on this concept, describing ***as-Samad*** as the eternal, immutable Being who remains constant while all creation is in flux. This divine attribute highlights the contrast between the dependency of the created world and the absolute transcendence of the Creator.

The early companions and scholars offered complementary explanations:

- **'Alī (RA):** the One who has no superior.
- **Ibn Mas'ūd, Ibn 'Abbās, Abu Wā'il:** the perfect, unparalleled chief.
- **Ibn 'Abbās (another narration):** the One to whom people turn in calamity.
- **Abu Hurayrah:** the One who is independent while all depend on Him.
- **Ikrimah:** the One from whom nothing emerges; who neither eats nor drinks.
- **Suddi:** the One sought for needs and relief.
- **Sa'īd ibn Jubayr:** perfect in all attributes and actions.
- **Rabi' ibn Jubayr:** immune from all calamity.
- **Muqātil:** faultless.
- **Ibn Kaysān:** unique in His attributes.
- **Hasan al-Basri and Qatādah:** ever-living and immortal.
- **Munāt al-Hamadānī:** the One whose decisions none can overturn.

- **Ibrāhīm al-Nakha'ī:** the One sought for fulfilment of desires.
- **Abu Bakr al-Anbari and al-Zajjāj:** the perfected leader to whom all turn.

Together, these explanations show that ***as-Samad*** is a uniquely comprehensive term, impossible to translate word-for-word. It conveys Allah's unmatched sovereignty, His perfection, and His role as the ultimate refuge of all creation—a concept that continues to inspire deep theological reflection throughout Islamic thought.

When the idolaters questioned the Prophet ﷺ about the lineage of Allah, seeking to impose human categories upon the Divine, **Sūrat al-Ikhlāṣ** was revealed as a complete and decisive answer. Among the most important narrations explaining this is the ḥadīth of **Ubayy ibn Kaʿb (رضي الله عنه)**—one of the earliest Muslims of Yathrib, renowned for his mastery of Qur'anic recitation and his deep understanding of revelation. Ubayy was a teacher to many of the Companions, including Abū Bakr and ʿUmar, and he later served in the consultative council to which the first caliph referred major matters. In his narration, Ubayy relates that when the idolaters posed their question, the Prophet ﷺ explained the meaning of **"al-Ṣamad"** by saying: *"Al-Ṣamad is the One who neither begets nor is begotten, for everything that is born will die, and everything that dies leaves an inheritance. Allah neither dies nor leaves any inheritance."* This concise description captures the absolute self-sufficiency and eternal nature of Allah, free from all human limitations. It is for this reason that the Prophet ﷺ declared **Sūrat al-Ikhlāṣ** to be equal to one-third of the Qur'an: it encapsulates the essence of Divine Oneness, refuting every form of shirk and affirming the purest expression of tawḥīd.

(لَمْ يَلِدْ وَلَمْ يُولَدْ)

112:3 He begets not, nor was He begotten.

The ayah (verse) strikes at the heart of Trinity, i.e., The father, the son and the holy spirit. At its core, the statement (لَمْ يَلِدْ وَلَمْ يُولَدْ) "He begets not, nor was He begotten", underscores that Allah (سُبْحَانَهُ وَتَعَالَى) does not produce offspring, nor was He produced by any entity. The ayah (112:3) is further elaborated in Surah al-Furqan:

ٱلَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ٢

52:2 ***He to Whom belongs the kingdom of the heavens and the earth; Who has taken to Himself no son nor has He taken any partner in His kingdom; Who created everythi When the idolaters questioned the Prophet about the lineage of Allah, seeking to impose human categories upon the Divine, Sūrat al-Ikhlāṣ was revealed as a complete and decisive answer. Among the most important narrations explaining this is the ḥadīth of Ubayy ibn Kaʿb (□□□ □□□□ □□□)—one of the earliest Muslims of Yathrib, renowned for his mastery of Qur'anic recitation and his deep understanding of revelation. Ubayy was a teacher to many of the Companions, including Abū Bakr and ʿUmar, and he later served in the consultative council to which the first caliph referred major matters. In his narration, Ubayy relates that when the idolaters posed their question, the Prophet explained the meaning of "al-Ṣamad" by saying: "Al-Ṣamad is the One who neither begets nor is begotten, for everything that is born will die, and everything that dies leaves an inheritance. Allah neither dies nor leaves any inheritance." This concise description captures the absolute self-sufficiency and eternal nature of Allah, free from all human limitations. It is for this reason that the***

Prophet declared Sūrat al-Ikhlāṣ to be equal to one-third of the Qur'an: it encapsulates the essence of Divine Oneness, refuting every form of shirk and affirming the purest expression of tawḥīd.ng and then determined its destiny.

This means that Allah has no relationship of parenthood with anyone, nor has He taken a son. Consequently, no being in the universe is worthy of worship besides Him. He is utterly Unique, and no partner can ever share in His divinity. Those who attribute to Him angels, jinn, or saints as offspring do so out of ignorance. Likewise, those who claim that Allah has a son fail to grasp His true majesty. Such beliefs reduce the Creator to the limitations of human beings, who require heirs and successors. To imagine Allah in this way is a profound misunderstanding—an error rooted in ignorance and misguided notions.

Hadith: Everything is written in the Preserved Tablet. **The Prophet ﷺ said: "*The first thing Allah created was the Pen. He said to it: 'Write.' It said: 'My Lord, what shall I write?' He said: 'Write what will occur until the Day of Resurrection.'*"** (Sunan Abī Dāwūd)

وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُوْرًا ٣

52:3 ***Yet people have taken, instead of Him, other deities; those that create nothing but are themselves created; who do not have the power to hurt or benefit even themselves; who have no power over death, nor over life, nor over the resurrection of the dead.***

These words encompass every false deity worshipped by the mushriks—whether angels, jinn, prophets, saints, celestial bodies such as the sun, moon, and stars, or elements of nature like trees, rivers, and animals, all of which are created by Allah.

Pre-Islamic Arabs even imagined the angels to be the daughters of God. Such notions reveal a persistent human tendency to project human qualities onto the Divine, as though God Himself were subject to lineage, procreation, or dependency. The claim that God created man in His own image is no less flawed than the assertion that Jesus was the son of God.

The verse **لَمْ يَلِدْ وَلَمْ يُولَدْ** firmly establishes the doctrine of absolute monotheism (تَوْحِيد) ***"tawḥīd"*** by rejecting any anthropomorphic or genealogical comparisons. The Qur'an declares, **"There is nothing like unto Him"** *24:11* (لَيْسَ كَمِثْلِهِ شَيْءٌ), making it clear that attributing a human-like form or nature to God is incompatible with Islamic belief.

The name "Allah" is the true and exclusive name of the Almighty—the Lord and Creator of all things. When spoken or written, it is traditionally followed by the phrase **سُبْحَانَهُ وَتَعَالَى**, meaning ***"May He be Glorified and Exalted."*** His attributes **Ahad** and **as-Samad** decisively negate every false assumption about Him, leaving no room for ambiguity. Allah has refuted such claims repeatedly and unequivocally throughout the Qur'an.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَ ۚ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

4:171 ***O People of the Scripture!*** (referring to Jews and Christians) ***Do not exaggerate in your religion, and do not say about Allah except the truth. The Messiah, Jesus, the son of Mary, is the Messenger of Allah, and His Word that He conveyed to Mary, and a Spirit from Him. So, believe in Allah and His messengers, and do not say, "Three"*** (Trinity) ***Refrain—it is better for you. Allah is only one God. Glory be to Him—that He should have a son. To Him belongs everything in the heavens and the earth, and Allah is a sufficient Protector.*** (Surah an-Nisa)

Hadith: Jesus is a servant of Allah, not divine

The Prophet ﷺ said: ***"Whoever testifies that there is no god but Allah, and that Muhammad is His servant and Messenger, <u>and that Jesus is the servant of Allah, His Word which He bestowed upon Mary, and a spirit from Him… Allah will admit him into Paradise</u>."*** (Sahih al-Bukhārī & Sahih Muslim)

وَ قُلِ الۡحَمۡدُ لِلّٰهِ الَّذِیۡ لَمۡ یَتَّخِذۡ وَلَدًا وَّ لَمۡ یَکُنۡ لَّهٗ شَرِیۡکٌ فِی الۡمُلۡکِ وَ لَمۡ یَکُنۡ لَّهٗ وَلِیٌّ مِّنَ الذُّلِّ وَ کَبِّرۡهُ تَکۡبِیۡرًا ﴿۱۱۱﴾

17:111 And say, "Praise be to Allah, who has not begotten a son, nor has He a partner in sovereignty, nor has He an ally out of weakness, and glorify Him constantly." (surah Bani Isra'il)

اَلَاۤ اِنَّهُمۡ مِّنۡ اِفۡکِهِمۡ لَیَقُوۡلُوۡنَ ﴿۱۵۱﴾ وَلَدَ اللّٰهُ ۙ وَ اِنَّهُمۡ لَکٰذِبُوۡنَ ﴿۱۵۲﴾

37:151-2 No indeed! It is one of their lies when they say. "Allah has begotten." They are indeed lying. (as-Saffat)

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبۡحٰنَهٗ ؕ هُوَ الۡغَنِیُّ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ؕ اِنۡ عِنۡدَکُمۡ مِّنۡ سُلۡطٰنٍۭ بِهٰذَا ؕ اَتَقُوۡلُوۡنَ عَلَی اللّٰهِ مَا لَا تَعۡلَمُوۡنَ ﴿۶۸﴾

10:68 And they said, "Allah has taken a son." Be He glorified. He is the Self-Sufficient. His is everything in the heavens and everything on earth. Do you have any proof for this? Or are you saying about Allah what you do not know? (surah Yunus)

The verses cited above dispel any misconception that Jesus was the son of God. Lacking any evidence for such a claim, the entire doctrine of the Trinity rests on conjecture rather than proof.

Some trace the intellectual roots of the Trinity to the ideas of Philo Judaeus **(20 BCE–50 CE)**, the Greek-speaking Jewish philosopher of Alexandria. Although Philo never asserted that ʿĪsā (عليه السلام) was the son of God, nor did he teach anything resembling the later Christian doctrine of the Trinity, his philosophical reflections—particularly on the concept of the ***Logos***—had a significant influence on early Christian thought.

In his writings, Philo sought to harmonise Jewish scripture with elements of Greek philosophy. In doing so, he employed the term *Logos*, a concept that in Greek intellectual tradition transcends mythology and enters the realm of philosophy and theology. *Logos* is commonly translated as "**word**," "**reason**," or "**principle**," and it became a foundational idea in later Christian theological development.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَد

112:4 And there is none comparable with Him or equal in rank

The term **kufu' (كُفُو)** is another example of a word with no true equivalent in other languages. It may convey the sense of "a comparable example," "something similar," or "an equal in rank or position." The verse makes it absolutely clear that there is no being in the entire universe—nor can there ever be—who resembles Allah (سُبْحَانَهُ وَتَعَالَى) in status, attributes, or power. No book authored by human hands, including this one, can ever encompass the full magnitude of His might.

The Qur'an frequently employs the metaphor of **light**, a term that appears throughout its verses and also signifies **knowledge**. This imagery reaches its most profound expression in the 35th verse of Sūrat an-Nūr. To grasp the depth of this ayah, one must reflect upon it repeatedly, for its meaning beautifully echoes the concept embedded in the word **kufu' (كُفُو)**—that nothing can compare to Allah in any respect.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

24:35 Allah is the Light of the heavens and the earth. The allegory of His light is that of a pillar on which is a lamp. The lamp is within a glass. The glass is like a brilliant planet, fuelled by a blessed tree, an olive tree, neither eastern nor

western. Its oil would almost illuminate, even if no fire has touched it. Light upon Light. Allah guides to His light (knowledge) ***whomever He wills. Allah thus cites the parables for the people. Allah is cognisant of everything.*** *(*an-Nūr*)*

The "Light" mentioned in this ayah is not the physical light that travels at 186,000 miles per second and stimulates the optic nerve. Rather, it refers to the divine light of Allah (سُبْحَانَهُ وَتَعَالَى)—the light that illuminates all realms, enlightens the heart, and serves as the source of wisdom and guidance. One of the central principles of this verse (24:35) is expressed in the words: ***"Allah guides to His light whomever He wills"*** (يَهْدِى اللهُ لِنُوْرِهٖ مَنْ يَّشَآءُ).

Another key element is the term **كَمِشْكَاةٍ** (*kamishkātin*), translated as "***a niche***." This imagery signifies that the radiance of divine guidance resides within the believer, like a lamp glowing in the chamber of the heart. The lamp represents the light that Allah places within the human soul. In this metaphor, Allah is likened to a lamp, and the universe to a niche that receives and reflects His illumination. The glass surrounding the lamp symbolizes the veil behind which Allah has concealed Himself—not a physical barrier, but the overwhelming intensity of His manifestation. The human eye cannot behold Him, not due to darkness, but because His all-pervading light surpasses the limits of human perception.

Allah (سُبْحَانَهُ وَتَعَالَى) is **an-Nūr**—the Light—because He alone is the ultimate cause of all manifestation; without Him, there would be nothing but darkness. The believer's heart, when purified and sincere, is compared to a lamp encased in a crystal-clear glass, while the Qur'an and the Sharī'ah that guide it are likened to pure, radiant oil free from any impurity.

This oil comes from a blessed olive tree "neither of the east nor the west," symbolising a light that is flawless, universal, and untainted. It is not an ordinary lamp, but the most brilliant light imaginable. Just as a radiant lamp

illuminates an entire house, Allah's light permeates and illuminates the whole universe.

The concept is repeated in ayah (24:40) of the same Surah "al-Nur" **(وَمَنْ لَّمْ يَجْعَلِ اللهُ لَهُ نُوْرًا فَمَا لَهُ مِنْ نُّوْرٍ)**, ***He to whom Allah assigns no light, he will have no light*.**

We often hear the phrase "*he's seen the light*" used to describe someone who has found the right path—*ṣirāṭ al-mustaqīm* (صِرَاطٍ مُّسْتَقِيمٍ). In essence, it means that Allah (سُبْحَانَهُ وَتَعَالَى) has granted that person true understanding. The verses of Sūrat an-Nūr ***(24:35 and 24:40)*** make it clear that Allah is "the Light of the heavens and the earth," meaning that no light exists in the universe except His light. As the source of all illumination, His light—understood as divine knowledge and guidance—can only be perceived by those whom He chooses to guide.

In Islamic theology, the relationship between the mind (ʿ*aql*) and the heart (*qalb*) is intimate, though not identical. The heart is viewed as the seat of spiritual perception, discernment, and receptivity to divine guidance, while the mind is associated with logic, reasoning, and reflection. The Qur'an repeatedly stresses that the heart plays a central role in recognising truth; a hardened or misguided heart can block a person from perceiving divine wisdom. At the same time, the intellect is honoured as a means of contemplating the signs of Allah. True understanding arises when heart and mind operate together—reason alone cannot grasp what requires spiritual insight.

The above discourse is just a summary of the word 'Kufu' (كُفُو) as in وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَد

In a Qudsi narration, Allah says: ***"The son of Adam insults Me by saying I have a son, while I am the One, the Eternal Refuge."*** (Sahih al-Bukhārī)

This hadith directly ties to Surah al-Ikhlāṣ, especially verses 3 and 4, showing that:

- attributing partners or offspring to Allah is an insult

- Allah is utterly beyond comparison

Justice

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

55:7 and He has raised up the heaven and has set a balance (Surah Rahman)

This verse (of Surah Rahman) contains two profound declarations:

1. **Allah elevated the heavens** — their vastness, order, and structure reflect His power.
2. **He established the Balance (al-Mīzān)** — meaning justice, harmony, proportion, and moral accountability.

Ibn Kathīr and al-Qurṭubī emphasise that Allah mentions the raised heavens first, then the Balance, to show that the entire universe is built upon perfect justice.

The Prophet ﷺ said: "*O My servants, I have forbidden oppression for Myself and made it forbidden among you, so do not oppress one another*." — (Sahih Muslim, Hadith 2577) This hadith directly supports the Qur'anic concept of **al-Mīzān** as justice.

The Prophet ﷺ said: "*Allah holds the heavens and the earth so they do not slip. If they were to slip, no one could hold them after Him*." — (Sahih al-Bukhārī, Hadith 7427) This narration reinforces the first half of the verse: "***And He raised the heaven***…" It highlights Allah's power in maintaining cosmic order.

The Balance on the Day of Judgment: The Prophet ﷺ said: "*The Mīzān (Scale) will be set up on the Day of Resurrection, and <u>even the smallest deed will be weighed</u>*." — (Sunan Ibn Mājah, Hadith 4285 (Sahih)) This hadith supports the tafsīr that al-Mīzān also refers to the scale of justice in the Hereafter.

Since the entire system of creation is founded upon justice, it follows that those who live within it must also uphold justice within the limits of their responsibility and

avoid "disturbing the balance." As for what it means to disrupt this balance, further clarification is provided in Surah al-Ḥijr:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ١٩

15:19 As for the earth, We have stretched it out and have cast on it firm mountains, and have caused to grow in it everything well-measured.

"***Caused to grow***…" points to the extraordinary generative power placed within every plant. These are blessings we often overlook, rarely pausing to consider their magnitude. Left unchecked, even a single plant could overrun the entire surface of the earth. Yet the All-Wise, the All-Powerful **Creator** regulates the growth of every species with perfect precision. Allah (سُبْحَانَهُ وَتَعَالَى) determines the structure, form, height, thickness, leaves, and branches of each plant, allowing every kind to grow only within its appointed limits. And it is not only plant life that grows within fixed boundaries.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ٢٠
وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ٢١

15:20-21 And in it We created livelihoods for you, and for those for whom you are not the providers. There is nothing except that its treasuries are with Us and We do not send it down except in a known measure.

In other words, the same principle applies to everything in existence—air, water, light, heat, cold, minerals, animals, and every form of power or energy. Each created thing exists in a precise manner, in a fixed quantity, and within defined limits. Nothing in creation exceeds the boundaries set for it.

"***…a known measure.***" This highlights the limits established by Allah (سُبْحَانَهُ وَتَعَالَى) not only for life on earth but for the entire cosmic system. Billions of stars, planets, moons, and galaxies operate in perfect harmony; even the slightest deviation would bring catastrophic consequences.

Such balance is not accidental—it is deliberate, measured, and sustained by divine command.

Those who live within this perfectly balanced system are likewise expected to uphold justice. If people understood this, they would realise that giving short measure or cheating others—even for trivial gain—is a violation of that balance. Such dishonesty is a grave sin with frightening consequences.

Allah created
The Heavens and the Earth

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

27:60 ***Is He*** (not best) ***who created the heavens and the earth, and sent down water from the sky for you, by which We caused beautiful gardens to grow—gardens you could never cause to grow on your own? Is there any god besides Allah? No, but they are a people who turn away."*** (Surah an-Naml)

The verse points out that only Allah (سُبْحَانَهُ وَتَعَالَى) controls these forces of nature. Humans can plant seeds, but they cannot create rain, soil, sunlight, or the life-force that makes a seed grow. All of this comes from one Creator. The verse then asks: **"*Is there any god besides Allah?*"** Meaning: can anyone else do these things? The answer is clearly no.

The final line says that despite these obvious signs, some people still turn away from the truth.

The Qur'an speaks extensively about **creation and recreation**, emphasising Allah's power to bring things into existence and restore them. One key verse is Surah Al-A'raf, which describes how Allah created **the heavens and the earth** in **six days** and established a system of order.

The Qur'an describes the creation of the heavens and the earth in several verses, emphasising Allah's power, wisdom, and sovereignty. The following verses reflect the Qur'anic perspective that the universe was created with divine purpose and order.

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ

42:49 ***The dominion of the heavens and the earth belongs to Allah. He creates whatever He wills….***

He grants females to whomever He pleases and males to whomever He pleases. ***(Surah ash Shura)***

The kingdom of the earth and heavens has not been entrusted to the so-called kings and despots and chiefs of the world nor has any prophet, saint, god or goddess any share in it, but its Master is One Allah (سُبْحَانَهُ وَتَعَالَى) alone. His rebel can neither succeed by his own power, nor can any of the beings whom the people look upon as owners of divine powers by their own folly, come to their rescue and aid. The text from ayah (42:49) above, is repeated in ayah (7:54) from Surah al Aaraf:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

7:54 ***Indeed, your Lord is Allah, who created the heavens and the earth in six days, then established Himself above the Throne. He covers the night with the day, which follows it swiftly, and He created the sun, the moon, and the stars—subservient to His command. Surely, His is the creation and His is the command. Blessed is Allah, Lord of all worlds.***

Re: **(سِتَّةِ اَيَّامٍ) six days** (See chapter on **"The Time Factor"**)
The verse (7:54) is a declaration of Allah's absolute power, creative authority, and continuous governance of the universe. It describes how Allah created the heavens and the earth, controls night and day, and commands the sun, moon, and stars—concluding that both creation and command belong solely to Him.

The verse begins by affirming that Allah alone created the heavens and the earth in six days. Classical tafsīr notes that these **"days"** refer to phases or stages of creation, not human time measurement.

"Then He established Himself above the Throne" This signifies Allah's sovereignty, authority, and control over the entire universe. It does not imply physical location; rather, it expresses His supreme dominion.

"*Then He established Himself above the Throne*" This signifies **Allah's sovereignty, authority, and control** over the entire universe. It does *not* imply physical location; rather, it expresses His supreme dominion. Allah causes **night to cover day**, and day to **pursue night swiftly**. This highlights the **precision and continuous motion** of cosmic order. **Sun, Moon, and Stars Under His Command.** The celestial bodies are described as **"subservient to His command"**, meaning:

- They follow fixed laws
- They cannot deviate from His decree
- Their movements reflect divine order and wisdom

"*His is the creation and His is the command*" This is one of the most powerful theological statements in the Qur'an:

- **Creation (al-khalq)** belongs to Allah alone
- **Command (al-amr)** — the right to legislate, guide, and govern — also belongs to Him alone

It separates **making** the universe from **managing** it, and attributes both exclusively to Allah.

"Blessed is Allah, Lord of all worlds" The verse ends with praise, emphasising:

- His perfection
- His majesty
- His universal lordship

The verse (7:54) teaches that:

- Allah created everything
- Allah sustains everything
- Allah controls everything
- Allah alone has the right to command and legislate
- The universe operates under His precise and purposeful order

It is a verse of **tawḥīd**, **cosmic order**, and **divine sovereignty**.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

65:12 It is Allah who has created seven heavens, and of the earth the like of them. His command

descends among them so that you may know that Allah is powerful over all things and that Allah encompasses everything in knowledge. (at-Talaq)

(مِثْلَهُنَّ) "The like of them" does not mean that He created as many earths as the heavens, but it means that He has also created several earths as He has created several heavens. **(وَّمِنَ الْاَرْضِ) "Of the earth"** means that just as this earth which is inhabited by man is serving as bed and cradle for the creatures living on it, so has Allah made and set other earths also in the universe. which serve as beds and cradles for the creatures living on them. Moreover, there are clear pointers in the Qur`an to the effect that living creatures are not found only on the earth but also in the heavens. For instance,

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

42:29 And of His Signs is the creation of the heavens and the earth and the living creatures that He has spread out in them. He has the power to bring them together when He so wills.

In both the earth and the heavens. This is a clear pointer to the fact that life does not only exist on the earth but on other planets as well. In other words! the countless stars and planets seen in the sky are not all lying desolate, but like the earth there are many among them which are inhabited.

(وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ) "He also has the power to gather them together" 1500 years after the revelation of the Qur`an, some scientists now hold the belief that the existence of life on other planets, such as some moons of Jupiter and Saturn, is highly probable.

Among the earliest commentators, Ibn Abbas expressed this truth when no one was ready to imagine other universe habitats. When asked the meaning of this verse, Ibn Abbas said, "*If I gave you the commentary of this verse, you will deny it and may even turn you into*

disbelievers." Some people may justifiably reject Ibn Abbas's commentary as far-fetched. Sa'id bin Jubair related what Ibn Abbas had said: **"***In each of those earths there is a Prophet like your Prophet, an Adam like your Adam, a Noah like your Noah, an Ibrahim like your Ibrahim* (عَلَيْهِ ٱلسَّلَامُ)*, and a Jesus like your Jesus.***"**

Some scholars regard this as a fiction, and Mulla Ali Qari has described it as a fabrication in his Maudu at Kabir, writing: "*Even if it is a tradition from Ibn Abbas, it is based on Israelite tradition*."

On the other hand, Allama Mahmud Alusi, one of the most authoritative 19th-century Iraqi scholars (1802–1884), writes in his Ruh Al-Ma'ani Tafsir ul Quran, "*There is neither any intellectual barrier to taking it as correct nor religious. It only means that on every earth there is a creation that turns to its origin, just as mankind on our earth turns to Adam. On every earth there are individuals who are distinguished among others, just as the Prophets Noah and Ibrahim are distinguished among us.*"

٣ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۖ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِنْ تَفَاوُتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ
٤ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

67:3-4 ***He Who created seven heavens, one above the other You will not see any fault in the creation of the Merciful. Turn up your eyes: do you see any flaw anywhere? Look up again and yet again: your look will return to you, disappointed, wearied.*** (Surah al-Milk)

The idea of the "***Seven Heavens***" highlights the vastness and magnificence of Allah's creation. Even our solar system is enormous: the sun is hundreds of thousands of times larger than Earth, and planets like Neptune and Pluto are billions of miles away. Yet this entire solar system is only a tiny part of a huge galaxy containing billions of stars. And even that galaxy is just one among millions of others in the universe—many so far away that their light takes millions of years to reach us.

Human knowledge is still limited; we have only seen a small portion of Allah's kingdom. The incredible order and harmony found across countless galaxies, stars, and planets cannot be the result of chance. Such precision clearly points to a single Creator who manages everything. Everything in existence—from the first plan to the final form—is created by Allah. Nothing comes into being on its own. Humans do not create from nothing; they only reshape materials Allah has already made. Our role is to discover, imitate, and understand—not to originate existence.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Arsh (الْعَرْشِ)

Arsh (الْعَرْشِ) refers to the **Throne of God**, considered the greatest of all divine creations. The Quran mentions the Throne **(الْعَرْشِ)** "**al-Arsh**" 33 times, such as in verse from surah Yunus:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُدَبِّرُ الْأَمْرَ ۖ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ

10:3 ***Surely your Lord is Allah, Who created the heavens and the earth in <u>six days</u>, then established Himself on <u>the Throne</u>*** (of His Dominion)***, governing all affairs of the universe. None may intercede with Him except after obtaining His leave. Such is Allah, your Lord; do therefore serve Him. Will you not take heed?***

The reference to "**<u>six days</u>**" in the verse above need not be surprising or confusing. Its meaning is clarified later in the chapter below titled **"**The Time Factor.**"**

(الْعَرْشِ) al-'Arsh refers to the greatest and most exalted creation associated with Allah's authority. It is described as:

- The highest of all created realms
- The largest and most magnificent creation
- A symbol of Allah's absolute power and governance

<u>The Throne</u> is not Allah Himself, nor is it a place that contains Him. Rather, it signifies **His supreme rule over the universe**. According to a tradition, the Throne **(الْعَرْشِ)** "**al-Arsh**" is above the roof of ***Al-Firdaus Al-'Ala***, the highest level of Paradise where Allah's closest and most beloved servants in the hereafter shall dwell. In one well-known Hadith referencing the Throne (الْعَرْشِ), "Arsh," the

Prophet Muhammad (ﷺ) explains that *the sun prostrates beneath the Throne and seeks permission to rise again.* (Sahih al-Bukhari 3199 Book 59-Hadith 10)

Some interpretations view it metaphorically, representing Allah's infinite knowledge and governance, while others see it as a literal throne. Different Islamic schools of thought have debated its nature—whether it is a physical entity or a concept beyond human comprehension. The Quran also states that God's throne was originally upon water, emphasizing its vastness and significance.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

7:54 Surely your Lord is none other than Allah, Who created the heavens and the earth in six days, and then ascended His Throne; Who causes the night to cover the day and then the day swiftly pursues the night; Who created the sun and the moon and the stars making them all subservient to His command. Lo! His is the creation and His is the command. Blessed is Allah, the Lord of the universe. (al-A'raf)

(الْعَرْشِ) `Arsh "His Throne"** It is quite difficult to appreciate fully the exact nature of the Qur`anic statement: '(Allah سُبْحَانَهُ وَتَعَالَى) *ascended the Throne*.' One possibility is that after the creation of the universe, Allah (سُبْحَانَهُ وَتَعَالَى) focused His effulgence at a particular point in His Kingdom, which is known as **(الْعَرْشِ) the Throne, from where He showers the blessings of life and power and governs the whole universe. It is possible that the word 'Throne' stands for dominion and authority and that Allah's ascending the Throne signifies His actual taking over the reins of the universe after having created it.

Whatever the exact meaning of the expression "(Allah (سُبْحَانَهُ وَتَعَالَى)) ascended the Throne", the main thrust of the verse is that Allah (سُبْحَانَهُ وَتَعَالَى) is not just the creator of the universe but is also its sovereign and ruler; that after

creating the universe, He did not detach Himself from, nor become indifferent to, His creation.

On the contrary, He effectively rules over the universe as a whole as well as every part of it. All power and sovereignty rest with Him. Everything in the universe is fully in His grip and is subservient to His will. Every atom is bound in obedience to Him. The fate of everything existent is in His hands.

٣٨ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
٣٩ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ
٤٠ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

36:38-40 The sun is running its course to its appointed place. That is the ordaining of the All-Mighty, the All-Knowing. We have appointed stages for the moon till it returns in the shape of a dry old branch of palm-tree. Neither does it lie in the sun's power to overtake the moon, nor can the night outstrip the day. All glide along, each in its own orbit. (Surah Ya Sin)

Human knowledge keeps changing. What people once believed to be true is often corrected by later discoveries. For example, ancient people thought the sun moved around the earth. Later, scientists realised the earth moves around the sun. Even that wasn't the full picture, because we now know the sun itself is also moving through space along with all the stars.

In contrast, the movement of the moon has remained perfectly consistent for millions of years. It waxes and wanes in the same pattern every month, allowing us to predict its phases with complete accuracy. This regularity shows that the moon follows a fixed system. The sun cannot interfere with the moon's orbit, nor can it suddenly appear at night when the moon is shining. Such order cannot exist without a single, precise Manager controlling everything—not manmade gods or random forces.

The Time Factor

Time, as we perceive it, is divided into days, months, and years—units that help us measure movement, change, and the unfolding of events. Yet the Qur'an reminds us that time itself is a created reality, meaningful only within the realm where change occurs. When nothing moves and no transformation takes place, the passage of time loses all relevance. In the divine perspective, time is not an absolute; it is simply one of the many frameworks through which creation experiences existence.

The timings mentioned in the Qur'an are given for the sake of human understanding. They are **not** descriptions of time as we experience it in days, months, and years, but symbolic measures that help us grasp the vastness of Allah's decree.

For example, in Surah al-Hajj (22:47), Allah says: وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ***A Day with your Lord is like a thousand years of your counting***.

In another verse, Surah al-Ma'ārij (70:4), Allah describes a Day: فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ***whose measure is fifty thousand years***.

In Surah Yunus, ***"10:3 Surely your Lord is Allah, Who created the heavens and the earth in six days"*** (اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَالۡاَرۡضَ فِیۡ سِتَّةِ) The Qur'an repeatedly affirms the six "days" of creation:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

7:54 – "Indeed, your Lord is Allah who created the heavens and the earth in six days, then established Himself above the Throne."

Verses 10:3, 7:54 above, and similar verses elsewhere in the Qur'an, e.g., 11:7, 25:59, 32:4, 50:38 – all reiterate the same truth, emphasising creation, order, and divine authority. Many scholars interpret "**days**" as **phases**

or stages, aligning with the understanding that **divine time differs fundamentally from human time**.

The verses above remind us that divine time is not bound by human measurements. They point to the majesty of Allah's command and the overwhelming reality of the Hereafter, where the true nature of time belongs solely to Him. In such realms, terms like "days" or "years" may refer to states in which time is suspended — moments of **frozen time**, or time rendered immaterial.

The Qur'an illustrates this truth through two striking examples: one drawn from human history, and another that every soul will experience in the Hereafter.

The first example is the story of the **Sleepers of the Cave**. These young believers sought refuge from persecution and were caused by Allah to sleep for approximately three centuries. Yet when they awoke, they perceived no passage of time at all. Their bodies had not aged, their surroundings appeared unchanged, and they wondered among themselves whether they had slept only part of a day. Their experience demonstrates that when Allah suspends change, the human sense of time collapses entirely. (See Sūrat al-Kahf.)

The second example is the period of **Barzakh** — the interval between death and resurrection. This phase began with the death of the first human being and will continue until the last soul departs this world. Yet when humanity is raised on **Yawm al-Qiyāmah (يوم القيامة)**, people will feel as though they had slept only a few hours. They will even remark that their stay in the world lasted merely a few days, a statement that captures the fleeting nature of worldly life when viewed from the perspective of the Hereafter:

يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ***"They will whisper among themselves, 'You stayed on the earth only ten days.'"*** (20:103) The word "days" here may reflect human perception — a twenty-four-hour unit — or it may indicate that time itself becomes immaterial. When Allah mentions

six days, ten days, one thousand years, or fifty thousand years, these numbers serve as symbolic measures intended for human comprehension. These examples help us understand the analogy that after our final breath, it will feel as though only a few hours have passed before we arrive at the Day of Resurrection.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Creation of Humanity

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

2:30 ***And when your Lord said to the angels: 'Indeed, I am placing a khalīfah*** (successor, caretaker) ***on the earth.' They said, 'Will You place in it someone who will cause corruption and shed blood, while we glorify You with praise and declare Your purity?' He said, 'I know what you do not know.'***

The term **khalīfah** carries layers of meaning: a successor, a steward, a moral agent entrusted with responsibility. Humanity was not created randomly; it was created to inhabit the earth with purpose, to cultivate it, to uphold justice, and to act with moral consciousness.

When Allah informed the angels of this new creation, they responded not with objection but with inquiry. Their question—***"Will You place in it one who will cause corruption and shed blood?"***—was rooted in their knowledge of previous beings who lived on earth, such as the jinn, who had caused disorder. The angels were not challenging Allah's wisdom; they were seeking to understand the divine plan. Their question reflects their devotion: they feared that a creature with free will might misuse it, whereas they themselves glorified Allah constantly without deviation.

Allah's reply—***"I know what you do not know"***—is a declaration of divine wisdom that transcends limited perception. The angels saw the potential for corruption; Allah saw the potential for greatness. He knew that within this new being would exist prophets, martyrs, scholars, the righteous, and those who would rise to spiritual heights even angels do not reach. He knew that humanity would possess a unique blend of intellect, free will, and moral

capacity, enabling them to choose obedience over desire and faith over arrogance.

Tafsīr scholars highlight that this verse introduces the central theme of the human story: **the tension between potential for corruption and potential for righteousness**. Humans can fall to the lowest depths or ascend to the highest ranks. This dual capacity is precisely what makes them worthy of the role of **khalīfah**. Without the ability to choose wrong, choosing right would carry no moral weight.

The angels' question also reveals their humility. They did not assume superiority; they simply stated their nature: **"*We glorify You with praise and sanctify You.*"** They acknowledged their role and sought clarity about the role of this new creation. Their inquiry becomes a lesson in respectful questioning and intellectual humility.

Allah's final statement—**"*I know what you do not know*"**—is not merely an answer; it is a principle. Divine wisdom encompasses realities hidden from creation. What appears flawed or dangerous from a limited perspective may be part of a greater plan. Humanity's creation, with all its risks, was rooted in divine knowledge of their potential for worship, gratitude, creativity, justice, and spiritual ascent.

Allah (سُبْحَانَهُ وَتَعَالَى) did not create a man and left him to eat, drink, be merry, and enjoy himself as he pleased. As opposed to Darwinian theory, the Qur`an uses the word **(خَلِيفَةً)** "Khalifah" as man's character or individuality. The word "Khalifah" may be translated as vicegerent on Earth with responsibilities.

The answer to Darwinian's question is that things do not simply happen on their own. A carpenter may turn wood into furniture, but who created the tree to begin with? A robot may assemble a car, but someone had to design and build the robot. Machines do not think independently; they only follow the instructions programmed into them. Even the impressive abilities of **AI** (**A**rtificial **I**ntelligence) are nothing more than complex computer programs—programs that were still written and designed by human beings. In the

same way, a head nurse may train other nurses, but she remains a nurse who was trained by someone before her.

Allah (سُبْحَانَهُ وَتَعَالَى) has set limits for everything. A tree grows only to a certain height and then stops. Every fruit has its own taste, shape, and size. These qualities—whether in plants, animals, or even a tiny drop of sperm—can only come from the Creator who designed them.

Some people claim that chemical reactions alone explain how things happen. But which chemical reaction is responsible for keeping billions of planets and stars suspended in space without any pillars? One might say "gravity," the force Newton described as pulling bodies toward each other. Yet Newton never explained who placed those bodies in space to begin with, or who created the force itself.

Iblis (شیطان)

When Allah announced the creation of a new being—one formed from clay, **endowed with knowledge**, and honoured with a special spirit—the angels submitted without hesitation. But Iblīs responded with defiance. His refusal to bow to Adam was not a simple act of disobedience; it was the first ideological rebellion in creation, rooted in arrogance, envy, and a distorted understanding of divine wisdom.

The Qur'an presents Iblīs's argument in several places, revealing the layers of his reasoning. His central claim was: **"I am better than him."** He justified this by comparing his own origin—fire—to Adam's origin—clay. In his view, fire was superior: more energetic, more luminous, more powerful. Clay, by contrast, seemed dull, inert, and lowly. Iblīs reduced the entire question of worth to material composition, ignoring the spiritual honour Allah (سُبْحَانَهُ وَتَعَالَى) had bestowed upon Adam.

Classical scholars explain that this was the first example of **faulty analogy** (قیاس فاسد) "qiyās fāsid". Iblīs judged by outward form and physical substance, while Allah's command was based on inner reality, divine knowledge, and the unseen potential of the human soul. Iblīs failed to recognise that Adam's dignity came not from clay, but from the divine breath, the gift of knowledge, and the capacity for moral choice. His argument revealed a deeper flaw: he believed he could evaluate Allah's decision by his own limited reasoning.

Another layer of Iblīs's argument was **envy**. He could not accept that a new creature—one younger, weaker, and made of earth—would be honoured above him. His pride was wounded by the idea that angels and jinn alike were commanded to acknowledge Adam's special status. This envy hardened into rebellion, and rebellion into a vow to mislead humanity. His refusal was not a

momentary lapse; it was a conscious rejection of Allah's wisdom.

Tafsīr scholars also highlight that Iblīs's argument exposed a spiritual disease: **he worshipped Allah, but he did not obey Him**. He believed in Allah's existence, spoke to Him directly, and even swore by His might—yet he refused submission. His worship was hollow, lacking humility and sincerity. This distinction is crucial: Iblīs had knowledge, but no obedience; belief, but no surrender; worship, but no humility.

Iblīs's argument also reveals his misunderstanding of honour. He believed superiority was based on origin, substance, and status. Allah, however, teaches that honour is based on **taqwā**, humility, and obedience. By refusing to bow, Iblīs proved himself the least worthy of honour, even though he claimed to be the most deserving.

One should not make the mistake of considering Iblis angel. **(كَانَ مِنَ الْجِنِّ)** ***18:50 He was of the jinn***.

The Qur'anic wording is: ***"…and he became one of the defiers."*** The verb **kāna** here does **not** mean "he already was" but rather **"he became"**—indicating a transition from obedience to rebellion.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

2:34 And We said to the angels, "Bow down to Adam." They bowed down, except for Satan. He refused, was arrogant, and was one of the disbelievers. *(Baqarah)*

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ

38:72 When I have fashioned him duly, and have breathed into him of My Spirit, prostrate yourselves before him.

This verse highlights the profound honour Allah gave Adam by breathing into him a noble, divinely-bestowed spirit—not a part of Allah, but a creation granted special dignity. This moment transformed lifeless clay into a

conscious, responsible being capable of intellect, emotion, and moral choice. The angels were commanded to bow not because of Adam's physical form, but because of the spirit, knowledge, and potential Allah placed within him. The verse also reveals humanity's dual nature—earth and spirit—and teaches that true dignity is inherent, rooted in the divine gift within every human being, enabling them to rise through righteousness and reflect noble qualities such as mercy, justice, and gratitude.

١٢ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

7:12 Allah said: 'What prevented you from prostrating, when I commanded you to do so?' He said: 'I am better than he. You created me from fire, and him You created from clay.' (al-A'raf)

Allah (سُبْحَانَهُ وَتَعَالَى) confronts Iblīs after his refusal to bow to Adam. The question—***"What prevented you from prostrating when I commanded you?"***—is not for Allah's knowledge, for He knows all things. Rather, it exposes Iblīs's inner reality, allowing his arrogance to reveal itself openly. When questioned about his refusal to bow, Iblīs claimed superiority over Adam, arguing that fire is better than clay. This response revealed his arrogance, envy, and flawed reasoning—judging by material origin rather than divine command. Scholars note that Iblīs believed in Allah as Creator but refused to submit to Him as Master. His downfall began when he placed his own logic above revelation, showing that the root of disobedience is an ego that prefers its judgement over Allah's wisdom.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ١٣

7:13 Allah said: 'Then get you down from here. It does not behove you to be arrogant here. So be gone. You will be among the humiliated.' (al-A'raf)

In this verse, Allah expels Iblīs from His divine presence, declaring him disgraced for his arrogance. Iblīs is cast out not because of a single act, but because he persisted in pride, refused repentance, and rejected Allah's

command. The verse shows that true humiliation comes from arrogance before Allah, and that honour is lost the moment a servant prefers ego over obedience.

قَالَ أَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ١٤

7:14 Satan replied: 'Give me respite till the Day they shall be raised.'

According to the major tafsīr sources, Iblīs's request was not for forgiveness but for **extra time**—a delay in death until the Day of Resurrection. He believed humans were weak and undeserving of the honour Allah had given them, and he sought this reprieve so he could mislead Adam's descendants and prove his claim. Ibn Kathīr explains that Iblīs intended to "tempt and misguide" as many humans as he could. This moment marks the beginning of the long, ongoing struggle between humanity and Shayṭān.

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ١٥ قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ ٱلْمُسْتَقِيمَ ١٦

7:15-16 Allah replied, "You are granted respite." He said, "Well for that Thou hast led me into deviation, now I will also lie in ambush for mankind on Thy Right Way.

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ "Allah said: 'You are among those given respite.'" Allah (سُبْحَانَهُ وَتَعَالَى) grants Iblīs a delay in death, but not the exact delay he requested. Iblīs asked to live until the Day of Resurrection. Allah grants him life until an appointed time—the end of this world, before the resurrection begins. This shows: Even the enemy of humanity cannot act without Allah's permission. Shaytan's ability to tempt is part of the divine test, not independent power.

١٧ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَـٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَـٰكِرِينَ

7:17 I will come upon them from all sides-froth the front and from the rear, and from their right and from their left: then Thou wilt not find most of them to be grateful" (al-A'raf)

In the verse (7:17), Iblīs declares that he will assault humanity from every direction—future, past, good deeds, and temptations—so that most people become ungrateful to

God. Tafsīr sources explain that this represents a comprehensive strategy of misguidance, targeting both righteousness and weakness. The verse exposes the nature of Shayṭān's warfare and highlights gratitude as a central defence against his influence.

(وَلَا تَجِدُ اَكۡثَرَهُمۡ شٰكِرِيۡنَ) "***Thou wilt not find most of them to be grateful***" Satan's challenge to Allah was rooted in his desire to use the respite granted to him until the Day of Resurrection to prove that humanity did not deserve the honour Allah had given them. He intended to expose human beings as ungrateful and disloyal by exploiting their weaknesses and misleading them.

The Qur'an ***(17:61–65)*** affirms that although Satan was given the opportunity to tempt Adam's descendants, he was **not** given power to force anyone into error: he can only deceive, beautify falsehood, and invite people toward evil. On the Day of Judgement, Satan will admit that he had no authority over humans except calling them, and that they followed him by their own choice.

His claim that Allah caused his deviation is merely an attempt to shift blame; in reality, his downfall stemmed from his own arrogance when he refused to bow to Adam. His grievance was baseless, and Allah ignored it because the fault lay entirely with Satan himself. The story continues in Surah al-Isra:

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ٦٤
إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ٦٥

17:64 You may try to allure with your invitation whomsoever you can. Rally against them your horsemen and your footmen: set a partner with them in their wealth and children and entice them with your false promises And Star's promises are nothing but deception.

17:65 Indeed, you will have no power over my servants." And your Lord suffices for you as a guardian. (al-A'raf)

Yet Allah drew a firm boundary. Although Iblīs was permitted to tempt, he was given **no authority** over Allah's true servants. His influence would work only on those who willingly followed him. Allah assured that His protection is sufficient for those who remain sincere, grateful, and steadfast.

Thus, these verses present the entire drama: the refusal of Iblīs, his request for time, his vow to mislead humanity, and Allah's declaration that Satan's power is limited and cannot touch those who hold firmly to their Lord.

After narrating the arrogance of Iblīs and his vow to mislead humanity, Allah reveals a sequence of verses that form one of the most complete theological arcs in the Qur'an. These verses move from **divine protection**, to **human vulnerability**, to **the destiny of the rebellious**, to **the joy of the righteous**, and finally to **the ultimate balance of mercy and punishment**. Together, they show the entire spiritual map of human destiny.

The Straight Path Is Guarded by Allah

قَالَ هَٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

15:41 He said: This is a straight path that leads to Me.

Allah begins by asserting His authority. The "***straight path***" is not merely a moral guideline — it is a divinely protected road that leads directly to Him. It is the path of revelation, sincerity, and obedience. No whisper of Shayṭān can bend it, and no temptation can corrupt it for those who sincerely seek it.

Ibn ʿAbbās said: **"***It is a path that leads to Allah, and no one can block it.***"** The Prophet ﷺ echoed this meaning when he said (summarised): **"***A devil has been assigned to each of you, but Allah helped me against mine, so he submitted.***"** This is the lived reality of a path protected by Allah.

Shayṭān Has No Power Over the Sincere

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

15:42 Indeed, My servants — you will have no authority over them…

This is the divine boundary placed upon Shayṭān. He may whisper, tempt, and beautify falsehood — but he cannot overpower a heart anchored in faith. The word **سُلْطَان** means *real authority or control*. Allah denies him all of it.

إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

15:43 Except those who follow you of the deviators.

The deviators are not victims — they are volunteers. They choose arrogance, heedlessness, and rebellion, and thus they choose Shayṭān as their companion. The Qur'an later quotes Shayṭān confessing this truth:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

14:22 And Satan will say, when the issue is settled, "Allah has promised you the promise of truth,

and I promised you, but I failed you. I had no authority over you, except that I called you, and you answered me. So do not blame me, but blame yourselves. I cannot come to your aid, nor can you come to my aid. I reject your associating with me in the past. The wrongdoers will have a torment most painful."

وَقُلْنَا يَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ ٣٥

2:35 Then We said, "O Adam, you and your wife, both dwell in the Garden and eat to your hearts' content where from you will, but do not go near this tree; otherwise, you shall become transgressors". (al-Bakarah)

In this verse, Allah describes the early life of Adam and Hawwa in Paradise, presenting a scene filled with ease, honour, and divine generosity. They were told to dwell in the Garden, enjoy its abundance, and eat freely from wherever they wished. This unrestricted permission symbolises the purity of their state: no hardship, no hunger, no fear, and no burden of toil. It reflects Allah's care for His first human creation and the dignity with which He introduced them into existence.

Yet, within this vast freedom, Allah placed a single restriction: **"*Do not approach this tree*."** The Qur'an does not specify the type of tree, and classical scholars emphasise that the identity of the tree is irrelevant. What matters is the *principle* behind the prohibition. This command served as the first moral boundary for humanity, a test of obedience, and a demonstration that even in a life of ease, discipline and submission remain essential. The restriction was not harsh; it was minimal compared to the limitless freedom they enjoyed. But it carried profound spiritual significance.

Tafsīr scholars explain that this command established the foundation of human responsibility. Adam and Hawwa were not placed in Paradise as passive beings; they were moral agents capable of choice. The prohibition

taught them that true honour lies not in freedom alone, but in obedience to divine guidance. It also introduced them to the reality of temptation, for Shayṭān would later exploit this single boundary to mislead them.

The verse ends with a warning: **"*lest you become among the wrongdoers*."** This phrase highlights that wrongdoing begins when one crosses the limits set by Allah. It also shows that sin is not merely an act but a departure from one's rightful place. Adam and Hawwa were honoured beings in a state of purity; disobedience would lower them from that elevated state. The warning was gentle yet clear, reminding them that actions have consequences, even in Paradise.

This verse also reveals Allah's mercy. Before any mistake occurred, He had already taught Adam and Hawwa the path of safety and the danger of transgression. He did not leave them without guidance. The command was simple, the warning explicit, and the environment supportive. Their eventual slip was not due to ignorance but to the subtle deception of Shaytān, which the Qur'an later explains.

In essence, 2:35 introduces the first chapter of human moral life: abundant blessings, a single boundary, the freedom to choose, and the responsibility that accompanies that freedom. It sets the stage for the human journey on earth, where the same pattern continues—vast blessings, clear guidance, the presence of temptation, and the opportunity to rise through obedience or fall through heedlessness.

فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ٣٦

2:36 But Satan deceived them—leading to their fall from the blissful state they were in, and We said, "Descend from the heavens to the earth as enemies to each other (i.e., humans and Satan)***. You will find in the earth a residence and provision for your appointed stay."***

This verse (2:36) picks up immediately after the command not to approach the forbidden tree. Shayṭān used whispering, deception, and false promises to make Adam and his wife slip—meaning he caused them to forget, become careless, and lose their footing spiritually.

Tafsīr Ibn ʿAbbās explains that Adam and Eve were not expelled because of a single bite of fruit, but because they allowed themselves to be deceived by the enemy who had already vowed to mislead them. As a result, Allah (سُبْحَانَهُ وَتَعَالَى) removed them from that protected state and said, "***Go down***." This command was addressed to all involved—Adam, his wife, and even Satan.

Ibn ʿAbbās notes that **the descent** marks the beginning of human life on earth, not as a punishment alone, but as the start of humanity's true mission. Allah (سُبْحَانَهُ وَتَعَالَى) also declared that humans and Satan would now be mutual enemies. This enmity is not personal hatred but a spiritual reality: Satan seeks to mislead, while humans are meant to resist and rise through obedience.

The verse ends with reassurance: although earth will involve struggle, it will also provide a place to live and enjoy provision for a time. Life on earth is temporary, but it is also purposeful—a place of learning, growth, and moral testing. Thus, 2:36 captures three key truths:

1. Human beings are vulnerable to forgetfulness and temptation.
2. Earth is the arena where human responsibility, free will, and spiritual growth unfold.
3. Satan's influence is real, but limited—and humans are equipped to resist him.

This verse is not a story of failure; it is the beginning of the human journey, where guidance, repentance, and divine mercy will soon follow. Christians interpret the event ***(in (2:36)*** as "original sin," believing that all humans inherit Adam's guilt and that baptism removes it. Islam rejects this idea entirely. Adam's slip was not inherited by his descendants, nor was it the first

sin in creation. The earliest act of disobedience was actually Iblīs's refusal to bow to Adam—a deliberate, conscious rebellion committed long before Adam and Hawwa made their mistake.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

2:31 "And He taught Adam the names of all things. Then He presented them to the angels and said, 'Tell Me the names of these, if you are truthful.'

Allah (سُبْحَانَهُ وَتَعَالَى) gives Adam a special kind of knowledge—He teaches him the "names," meaning the nature, qualities, and purposes of things. This shows that humans were given intelligence, understanding and the ability to learn, classify, and think. This is what makes humans different from angels. Allah then presents these things to the angels and asks them to name them, to show the difference in knowledge.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

2:38 We said: 'All of you, go down from here. Then, when guidance comes to you from Me, whoever follows My guidance shall have no fear, nor shall they grieve.'

This verse marks the beginning of humanity's earthly journey and the divine promise that shapes it. After Adam and his descendants are sent down to the world, Allah does not abandon them to confusion or darkness. Instead, He declares that guidance will continually come—through revelation, prophets, and signs woven into creation itself.

Tafsīr scholars highlight that this verse transforms the descent from Paradise into the opening of a purposeful test. Earth is not a punishment; it is the arena in which guidance is sought, followed, and lived. The promise that follows is profound: those who hold fast to divine guidance will be protected from fear about the future and

grief over the past. Their hearts remain anchored even as the world shifts around them.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

2:39 But those who disbelieve and deny Our signs—they are the companions of the Fire; they will remain in it forever.

This verse completes the contrast introduced in ***(2:38)***. After promising safety from fear and grief to those who follow divine guidance, Allah now describes the fate of those who **reject** that guidance. Tafsīr scholars explain that two qualities are highlighted:

- **kufr** — a deliberate refusal to believe,
- **takdhīb** — an active denial or dismissal of Allah's signs.

These are not accidental mistakes but conscious choices to turn away from truth after it has been made accessible. Such people are described as **"*companions of the Fire*,"** a phrase that implies closeness, permanence, and a relationship shaped by one's own deeds. Their fate is not imposed arbitrarily; it is the natural outcome of a life lived in rejection of the very guidance meant to lead them to safety.

The verse's final note—**"*they will remain in it forever*"**—underscores the seriousness of turning away from revelation. Just as guidance brings lasting peace, denial brings lasting loss.

٣٢ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

2:32 They said, 'Glory be to You! We have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the All-Wise.'"

"…except what you taught us…" It seems that the knowledge of each angel and each genre of angel is confined to its own sphere of competence. For example, the angels appointed to administer say, the air, may know everything about air but not the water. Similarly, the angels appointed to administer water may know everything about water but nothing about the stars or planets in the universe. The man on the other hand, may not have a comprehensive

knowledge about all the planets but he would have a fairly good idea not only about the planets but also the water, air, earth, skies, birds, animals or creepy-crawlies etc.

This demonstration of Adam's capacity was an answer to the first part of the question regarding the naming of things or man's knowledge. As for Allah's knowledge, it is beyond the range of man or the angels and everything else put together in heaven and earth, even to imagine the extent of Allah's knowledge.

Fear of mischief and disorder through man's appointment as vicegerent is only one aspect of the matter. The other aspect is constructive and offsets man's potentiality for spreading mischief.

Allah (سُبْحَانَهُ وَتَعَالَى) had not only granted man some authority but also endowed him with specific knowledge. We may refer to this 'specific' knowledge as man's subconscious, an area about which we know surprisingly very little. Whereas the subconscious is a major part of our brain. It is beyond belief what Allah (سُبْحَانَهُ وَتَعَالَى) has put there. The Covenant is a prime example of that specific knowledge, i.e., we know, in our heart of hearts that we took an oath and even visualise it, but we do not recall taking it or admit to having it.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ١٢
ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ١٣
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ(١٤)

23:12-14 "We created the human being from an extract of clay. Then We placed him as a drop of fluid in a secure resting place. Then We made the drop into a clinging form, and We made the clinging form into a lump of flesh. Then We made the lump into bones, and We clothed the bones with flesh. Then We produced him as a new creation. So blessed is Allah, the best of creators." (Al-Mu'minun)

These verses describe how a human being develops step by step. We begin from earthly elements, since our bodies come from nutrients that grow out of the soil. Then life starts as a tiny drop placed safely in the womb. That drop attaches itself to the womb and grows into a small lump of tissue. The lump then develops bones, and flesh forms around those bones. Eventually, the developing body becomes a fully formed human being with life and identity.

١٩ مِنْ **نُطْفَةٍ** خَلَقَهُ **فَقَدَّرَهُ** ٢٠ ثُمَّ السَّبِيلَ يَسَّرَهُ
٢١ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ٢٢ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ

80:19-22 Out of a sperm-drop. Allah created him, then set him his destiny, then made the way of life easy for him then caused him to die and brought him to the grave. Then whenever He wills, He will raise him up again to life (on the Day of Resurrection). (Surah Abasa)

The word **(نُطْفَةٍ)** means **"sperm drop," and "فَقَدَّرَهُ"** means "destiny."

"Nutfah" **(نُطْفَةٍ)**, the sperm drop, is developed in the mother's womb, where its sex, colour, size, appearance, voice, and the degree of physical strength and mental endowments are all determined. It is in the mother's womb where man's destiny is decided, i.e., in what land, the family, the conditions and environments in which his/her birth would take place; what would be the hereditary influences and effects of the surroundings and the role and impact of his/her own self in the make-up of his/her personality, the part he/she would play in the life of this world, and how long he would be allowed to function on the earth? A human cannot stray even slightly from his destiny, nor can he/she influence even the smallest change in it.

(ثُمَّ السَّبِيلَ يَسَّرَهُ) **"…then made the way of life easy…"**

Allah (سُبْحَانَهُ وَتَعَالَى) created all those means and provisions in the world that the man could utilise; otherwise, all the capabilities of his body and mind would have remained useless. More importantly. Allah (سُبْحَانَهُ وَتَعَالَى) gave man the

opportunity to choose and adopt for themselves whichever of the ways, good or evil, of gratitude or ingratitude, of obedience or disobedience, they pleased.

Adam, the first human and the first prophet, was created from the materials of the earth—clay, dust, and moulded mud. These descriptions emphasise humility: despite our remarkable abilities, our physical beginning is simple and grounded. After shaping Adam, Allah honoured him uniquely by breathing into him a special spirit. This divine breath does not imply divinity, but rather signifies the gifts that distinguish humanity: consciousness, moral awareness, the capacity for knowledge, and the ability to worship.

Knowledge is central to the Qur'anic portrayal of human creation. Allah taught Adam "the names of all things," symbolising humanity's intellectual capacity—our ability to learn, reason, classify, and understand the world. This knowledge includes not only learned information but also instinctive awareness. Just as a newborn instinctively suckles or a bee instinctively builds its hive, **humans possess an innate sense of right and wrong**. This instinct is a subtle but powerful form of knowledge, often overlooked yet deeply embedded in our nature.

The Qur'anic account of human creation is therefore not merely a historical narrative. It is a reminder of **who we are**, **where we came from**, and **what we are meant to become**—creatures of humble origin yet honoured with purpose, knowledge, and the capacity to rise through righteousness.

Humanity was created for purpose

The Qur'an states clearly:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ٥٦

51:56 ***I did not create jinn and humans except to worship Me.*** (Surah Adh-Dhariyat)

The verse is one of the most comprehensive statements in the Qur'an regarding the purpose of human existence. A verse that gathers the entire philosophy of life into a single sentence.

The word **"worship" (ʿibādah)** is far broader than ritual acts. It includes everything that expresses servitude, obedience, love, humility, and recognition of Allah's lordship. Worship is not merely prayer, fasting, or recitation; it is the orientation of the heart and the submission of one's life to divine guidance. Ibn ʿAbbās explained that "worship" here means **"to know Me"**, *meaning that the foundation of worship is recognising Allah, acknowledging His oneness, and living in accordance with that knowledge*.

The verse also makes it clear that Allah does not *need* our worship. He is free of all need, while we are the ones who depend on Him. Worship benefits the worshipper, not the Creator. Through worship, the human being becomes spiritually refined, morally anchored, and inwardly at peace. It is the path through which the soul finds purpose, direction, and fulfilment.

This verse also reminds us that life is not random or accidental. Human beings were not created without meaning or left to wander aimlessly. The Qur'an repeatedly emphasises that creation is purposeful, and this verse defines that purpose with absolute clarity: **to live as servants of Allah**, recognising His authority, obeying His commands, and seeking His pleasure.

The inclusion of both **jinn and humans** highlights that free will is central to this purpose. Unlike angels, who obey by nature, humans and jinn were given the ability to choose. Worship, therefore, is meaningful precisely because it is chosen. Every act of obedience becomes a conscious affirmation of one's relationship with Allah.

In essence, ***(51:56)*** teaches that the true success of a human life is measured not by wealth, status, or worldly achievement, but by how deeply one fulfils the purpose for which they were created. Worship is the axis around which

a believer's life revolves — not as a burden, but as the path to inner freedom, clarity, and eternal reward.

٤ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيٓ اَحْسَنِ تَقْوِيْمٍ

95:4 We created man in the best of forms. (At-Tin)

This is one of the most comprehensive statements about human dignity in the Qur'an.

The phrase **"the best of forms" (أَحْسَنِ تَقْوِيمٍ)** refers to far more than physical appearance. It encompasses the entire structure of the human being — body, mind, soul, and moral capacity. Allah created humans upright in posture, balanced in temperament, refined in intellect, and capable of recognising truth. Unlike animals, who act purely on instinct, humans possess the ability to reason, choose, reflect, and rise above their desires. This unique combination of physical design and spiritual potential is what makes the human being the most honoured of earthly creatures.

Tafsīr scholars explain that this verse highlights three layers of excellence:

1. Physical Excellence

Humans are created upright, with hands free for work, writing, building, and creating. The human body is proportioned, balanced, and capable of extraordinary precision. This physical form reflects divine craftsmanship.

2. Intellectual Excellence

Allah endowed humans with the ability to think, learn, analyse, and understand. This is linked to the teaching of "the names" to Adam — the gift of knowledge that distinguishes humanity from the angels. The human mind can grasp abstract concepts, moral principles, and spiritual truths.

3. Spiritual and Moral Excellence

The greatest aspect of "the best of forms" is the human soul. Humans are capable of faith, gratitude, patience, compassion, and repentance. They can rise to spiritual heights that even angels do not reach, because **angels obey by nature, while humans obey by choice**.

This capacity for moral growth is part of the divine honour bestowed upon humanity.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

95:4 We created man in the best design.

The verse reminds us that we were created with extraordinary potential — physically, intellectually, and spiritually — and that our task in life is to live up to that potential. When a human being aligns their body, mind, and soul with divine guidance, they embody the excellence Allah intended. When they turn away, they diminish themselves.

However, immediately after affirming human excellence, the next verse states:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

95:5 Then reduced him to the lowest of the low.

That is, humans can be reduced to "the lowest of the low" if they abandon their moral purpose. This contrast shows that human dignity is not automatic; it is a potential that must be realised. A person who misuses their intellect, ignores their conscience, or follows their desires blindly falls below the level of animals, despite being created in the best form.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

49:13 "O mankind, We created you from a male and a female and made you into nations and tribes so that you may know one another."
(Al-Hujurat)

This verse establishes that all humans share a single origin and therefore no one has any inherent superiority based on race, tribe, lineage, or social status. The diversity of peoples and cultures is part of Allah's design, meant for mutual recognition and cooperation, not arrogance or division.

Classical scholars highlight that the verse destroys the foundations of racism, tribal pride, and nationalism. The only true measure of honour in Allah's sight is **taqwā**—inner righteousness, sincerity, and God-consciousness. Since Allah alone knows the reality of

each heart, He alone determines who is truly honoured. In essence, ***(49:13)*** redefines human worth on moral and spiritual grounds, presenting a universal declaration of equality, dignity, and the ethical basis of a just society.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Adam

آدم عَلَيْهِ ٱلسَّلَامُ

Adam and Hawwa were initially placed in a state of peace and abundance in Paradise, with only one restriction. After being deceived by (Iblis) Shayṭān, they ate from the forbidden tree and were sent to earth. The Qur'an makes it clear that this descent was not a punishment but part of Allah's greater plan for human life, responsibility, and growth. Adam and Hawwa repented sincerely, and Allah forgave them. Islam therefore rejects the notion of original sin; every human being is born pure, accountable only for their own actions.

On earth, Adam and Hawwa became the first family and were taught how to live, worship, and seek forgiveness. Their story establishes the essential principles of human existence: dignity, free will, accountability, and divine mercy. Humanity was created with the freedom to choose, the intellect to understand, and the moral responsibility to act. **This life is a test**, and the eternal life that follows reflects the choices made here.

Islamic tradition presents Adam as an early recipient of divine instruction, with Allah (سُبْحَانَهُ وَتَعَالَى) teaching him the names of all things—an indication of the honour and value placed on knowledge.

Repentance

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧

2:37 ***Then Adam received words from his Lord, and He turned toward him in mercy. Indeed, He is the Accepting of repentance, the Merciful.***

This verse describes the first moment of hope after the first human mistake. Adam, overwhelmed by the weight of his slip, does not know how to return to Allah—so Allah Himself teaches him the words of repentance. This detail is central in tafsīr: **before Adam turns back to Allah, Allah turns toward Adam** by giving him the language of forgiveness. Repentance is not a human invention; it is a divine gift.

Tafsīr scholars emphasise that this verse establishes the pattern for all humanity:

- Human beings will err.
- Allah will open the door of return.
- Whoever walks through it finds mercy waiting.

The names **al-Tawwāb** and **al-Raḥīm** reveal the nature of Allah's response. He does not merely accept repentance once; He accepts it repeatedly, generously, and lovingly. His mercy is not reluctant—it is expansive and welcoming.

This highlights a profound truth: **the path back to Allah is always opened by Allah first**. Human beings fall, but Allah provides the means to rise again.

The verse also emphasises that Allah "turned toward" Adam before Adam turned toward Him. This is the essence of divine compassion. Allah's mercy is not a reaction to human repentance; it is the cause of it. He inspires the heart to seek forgiveness, accepts the repentance, and then elevates the person beyond the state they were in before the sin. This is why scholars say that **repentance is not merely wiping away a stain—it is a spiritual rebirth**.

Tafsīr works also highlight that this verse dismantles the idea of inherited guilt. Adam sinned, Adam repented, and Adam was forgiven. The matter ended with him. No stain passed to his descendants, no burden was placed on humanity, and no intermediary was required for forgiveness. The relationship between Allah and the human being remains direct, personal, and open.

The verse also teaches that mistakes are part of the human condition. Adam was created with free will, and free will includes the possibility of error. But error is not the end of the story. What defines a believer is not perfection, but the willingness to return to Allah (سُبْحَانَهُ وَتَعَالَى) after slipping. Adam's repentance becomes the model for all his children: when you fall, rise; when you err, return; when you forget, remember.

Without divine guidance, humanity was so inexperienced that even when a man faced the death of his own brother, he did not know how to deal with the body until Allah (سُبْحَانَهُ وَتَعَالَى) Himself taught him what to do. For example:

وَ اتْلُ عَلَيْهِمْ نَبَاَ ابْنَيْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ لَاَقْتُلَنَّكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ﴿۲۷﴾ لَئِنْۢ بَسَطْتَّ اِلَيَّ يَدَكَ لِتَقْتُلَنِيْ مَاۤ اَنَا بِبَاسِطٍ يَّدِيَ اِلَيْكَ لِاَقْتُلَكَ ۚ اِنِّيْۤ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۲۸﴾ اِنِّيْۤ اُرِيْدُ اَنْ تَبُوْٓاَ بِاِثْمِيْ وَ اِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ﴿۲۹﴾ فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْءَةَ اَخِيْهِ ؕ قَالَ يٰوَيْلَتٰى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ اَخِيْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ﴿۳۱﴾

5:27-31 ***And tell them accurately the story of the two sons of Adam. When the two offered their sacrifices, the offering of the one was accepted but that of the other was not accepted. The latter said, "I will kill you. " The other answered, "Allah accepts the offerings of the pious people only. Even if you stretch your hand to kill me, I shall not lift my hand to kill you," for I fear Allah, the Lord of the Universe; I would rather prefer that you should bear the burden of my sin as well as of your own sin, and become a dweller of hell; this is the just retribution of the iniquity of the aggressors." Even after this his evil soul prompted him to slay his brother without the slightest compunction;***

> ***so, he killed him and became one of the losers. Then Allah sent a raven which began to scratch the ground to show him how he might hide the corpse of his brother. Seeing this, he cried, "Woe be to me! I have not been able to do even as this raven has done and so devise a plan of hiding the corpse of my brother." After this he became very remorseful of what he had done.*** ***(Surah Ma'idah)***

The two sons of Adam, as mentioned in the Qur'an, as well as the biblical Book of Genesis, are **Cain** and **Abel** (**Qabil** قَابِيْل and **Habil** هَابِيل). According to the Bible, Adam and Eve, had several children. Cain, the firstborn, was a farmer, and his brother Abel was a shepherd. They both made sacrifices to God, but God favoured Abel's offerings instead of Cain's. Cain became jealous and killed Abel, marking the first case of murder committed on Earth. After Abel's death, Adam and Eve had another son named **Seth**. He is considered to have a righteous line of descendants through whom the godly heritage continued.

The Biblical narrative of Adam and Eve contains several strands of interpretation within Judeo-Christian tradition. Eve is regarded as the first woman, and the New Testament even refers to Jesus as "the last Adam." According to Genesis, Adam and Eve were created on the sixth day, with humanity described as being made "in God's image," a phrase widely debated—some seeing it as referring to spiritual qualities like reason and morality, others linking it to human authority over creation.

Genesis also recounts Eve's creation from Adam's rib, a passage often understood symbolically. Many theologians interpret this as expressing equality and companionship: Eve was created from Adam's side, implying that she was meant to stand beside him—neither above nor beneath him.

The serpent

Genesis 3:1–7 recounts the temptation and fall of humanity, introducing the serpent who deceives Eve into eating the forbidden fruit. By questioning God's command and promising that the fruit would grant divine knowledge, the serpent sows doubt and entices Eve. She eats the fruit, gives some to Adam, and both immediately become aware of their nakedness, covering themselves with fig leaves. This episode forms a central pillar of Christian theology, explaining the origin of sin and humanity's separation from God, while raising enduring questions about free will, temptation, and moral responsibility.

Genesis 2:10–14 also describes the four rivers flowing from Eden—the Pishon, Gihon, Tigris, and Euphrates—linking the narrative to both symbolic meaning and possible real-world geography. The richness of the lands they pass through, especially Havilah with its gold and precious materials, is highlighted. Scholars debate whether these rivers correspond to actual locations or serve as symbolic representations of divine abundance and provision.

Genesis (2:9) describes how God caused trees to grow in the Garden of Eden, including two significant ones:

The Tree of Life *The tree of life allowed Adam and Eve to live forever, as long as they ate from it, and* ***The Tree of the Knowledge*** (of Good and Evil) *was off-limits to Adam and Eve. Eating its fruit would give Adam and Eve wisdom and the ability to discern between moral right and wrong, traits that God did not intend for mankind to have at that time*.

Why are we here?

is made clear in Surah al-Mulk

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ

67:2 ***He who created death and life—<u>to test you</u>—as to which of you is better in conduct. He is the Almighty, the Forgiving.*** **(**Surah Al-Mulk**)**

This verse presents one of the Qur'an's most profound statements about **<u>the purpose of human existence</u>**. Allah declares that He is the One who created **death and life**, placing death before life to emphasise that both are deliberate creations, both are part of His decree, and both serve a spiritual function. Death is not an accident, nor is life a random emergence—it is Allah who brings both into being.

Tafsīr scholars highlight that mentioning **death first** carries deep meaning. It reminds the human being of his origin—non-existence—and of his inevitable return. It also teaches that **<u>death is not the end of life</u>** but part of the divine design, **<u>a gateway to the next stage of existence</u>**. By pairing death and life together, the verse reframes the entire human journey: **<u>everything between birth and death is a test</u>**.

Allah then reveals the purpose of this creation: **"*to test you as to which of you is best in deeds*."** The test is not about who lives the longest, who accumulates the most wealth, or who gains worldly status. It is about the *quality* of deeds—sincerity, humility, righteousness, and consistency. Scholars note that <u>Allah did not say "most in deeds," but "best in deeds</u>," teaching that <u>intention and excellence matter more than quantity</u>.

This verse also establishes that life's trials—ease and hardship, joy and sorrow, gain and loss—are all part of the divine examination. Every moment becomes an opportunity to respond with patience, gratitude, trust, and

obedience. The believer's character is shaped not by what he experiences, but by how he responds.

The verse concludes with two of Allah's majestic names: **al-'Azīz** (the Almighty) and **al-Ghafūr** (the Most Forgiving). Together, they balance awe and hope. Allah is powerful enough to test, judge, and hold to account, yet merciful enough to forgive shortcomings and accept repentance. This pairing teaches that the test of life is serious, but the door of mercy remains wide open.

The Qur`an defines precisely the true nature of man and his position in the universe. It also enlightens us to a period of man's past which is otherwise inaccessible.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ

42:19 Allah is very Kind to His servants. He gives whatever He pleases to whomever He wills. (Surah Ash Shura)

This verse presents Allah as **al-Laṭīf**—the One whose kindness is subtle, gentle, and perfectly measured—and as **al-Qawiyy**, the One whose power is absolute. Together, these names reveal a balance at the heart of divine action: Allah's mercy is tender, yet His authority is unmatched.

al-Laṭīf refers to a type of kindness that operates in ways often unseen. Allah provides for His servants through means they recognise and through means they never notice. He eases burdens quietly, opens doors softly, and guides hearts without force. His care is not always dramatic; it is often hidden within the ordinary rhythms of life. The verse reminds believers that behind every provision—food, safety, companionship, opportunity—lies a divine gentleness that sustains creation.

The verse then affirms that Allah ***provides for whom He wills***. This provision is not limited to wealth; it includes health, guidance, tranquillity, knowledge, and spiritual insight. Some receive abundance, others receive less, but each receives exactly what is suited to their **test** and their journey. Provision is not a measure of divine favour or

displeasure; it is part of Allah's wisdom in shaping each soul.

The closing statement—**"*He is the Strong, the Mighty*"**—anchors the verse in divine power. Allah's gentleness is not weakness; it is the mercy of One who has full control over all affairs. His subtle kindness is backed by absolute strength. He provides not because He needs to, but because He chooses to. He withholds not out of cruelty, but out of wisdom. His power ensures that no one can obstruct what He grants, and no one can grant what He withholds.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

16:93 ***Had Allah so willed, He would have made you all one single community. However, He lets go astray whomsoever He wills and shows the Right Way to whomsoever He wills. Surely you shall be called to account regarding what you did*****.** (an-Nahl)

In this verse, Allah reminds humanity of a profound truth: **guidance and misguidance both unfold under His knowledge, wisdom, and decree**, yet every individual remains responsible for the choices they make. The verse begins by affirming that if Allah had willed, He could have made all people a single community—united in belief, obedience, and purpose. This possibility highlights His absolute power: nothing prevents Him from creating a world without disbelief, conflict, or moral struggle.

But Allah chose a different design. He allowed diversity in belief, intention, and character so that human beings could exercise free will. This diversity is not a flaw in creation; it is the very arena in which **the test of life** unfolds. Through differing paths, Allah reveals the sincerity of hearts, the strength of conviction, and the depth of humility. Guidance is a gift, but it is also a responsibility; misguidance is a consequence, but it is also a choice.

The verse then states that ***Allah leads astray whom He wills and guides whom He wills***. This statement must be understood through the Qur'an's broader message: Allah does not misguide a heart that seeks truth, nor does He withhold guidance from one who sincerely turns to Him. Rather, He allows misguidance for those who choose arrogance, denial, or heedlessness, and He opens the doors of guidance for those who seek Him with humility and sincerity. His will operates with perfect justice; no one is wronged, and no one is deprived without cause.

The verse concludes with a powerful reminder: ***you will surely be questioned about what you used to do***. This anchors the entire discussion in personal accountability. Although Allah's decree encompasses all things, human beings are judged according to their intentions, efforts, and moral choices. Divine will does not cancel human responsibility; it frames it. Every person will stand before Allah and answer for the path they chose within the opportunities and circumstances He provided.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ٢٣

15:23 It is indeed We Who grant life and cause death and it is We who shall be the sole Inheritors of all.

The verse ***(15:23)*** teaches that life begins with Allah, ends with Allah, and ultimately returns to Allah. It invites the believer to live with awareness of the Giver of life, acceptance of the One who decrees death, and trust in the One who remains when all else fades. This perspective transforms worldly existence from a pursuit of possession into a journey of surrender, gratitude, and remembrance.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ٢٤

15:24 And We know those of you who go forward, and We know those who lag behind.

This verse reminds us that Allah's knowledge encompasses every generation of humanity—those who come first and those who come last. Tafsīr scholars explain that it highlights Allah's perfect awareness of the rise and

passing of nations, the cycles of human history, and the destiny of every soul. Nothing about creation is random or forgotten; every life unfolds under divine knowledge and wisdom. The verse reassures believers that Allah's plan is precise, measured, and fully known to Him from beginning to end.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ٢٥

15:25 Indeed, your Lord will gather them all together. Surely, He is All-Wise, All-Knowing.

This verse affirms that Allah alone will gather all creation on the Day of Resurrection, and that He will judge each soul with perfect justice. It highlights Allah's complete authority over life, death, and the final return. Nothing escapes His knowledge, and no one will be lost, overlooked, or wronged. The verse reassures believers that the gathering of humanity is certain, purposeful, and overseen by the One who is All-Wise and All-Knowing.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

64:15 Your possessions and your children are a test.

In this verse, Allah declares that **wealth and children are a trial**, a test placed in the path of every believer. The Qur'an does not deny their beauty or their value—both are described elsewhere as adornments of worldly life—but here Allah shifts the perspective. What people often see as pure blessings are, in reality, responsibilities that reveal the state of the heart.

The things we love most can either draw us closer to Allah or pull us away from Him. Wealth can become a means of charity, gratitude, and humility—or it can breed greed, pride, and forgetfulness. Children can inspire patience, sacrifice, and compassion—or they can become a source of distraction, anxiety, and misplaced priorities. **The test lies not in possessing them, but in how one responds to them**.

The verse also teaches that worldly attachments are not inherently harmful; they become harmful when they compete with obedience. Allah reminds believers that the

ultimate reward lies with Him alone. This shifts the centre of gravity from the temporary to the eternal. Wealth may vanish, children may grow and change, but the reward of Allah is lasting, secure, and far greater than anything the world can offer.

Tafsīr works emphasise that this verse trains the believer to see life through a spiritual lens. Every blessing carries a responsibility. Every attachment carries a risk. Every love must be balanced with loyalty to Allah. The believer is not asked to abandon wealth or children, but to manage them with wisdom, gratitude, and restraint.

In essence, the verse teaches us that the true measure of a person is not what they possess, but how they navigate the tests hidden within their blessings. It is a reminder that success lies in keeping the heart anchored to Allah while moving through a world filled with distractions, desires, and duties.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

2:286 Allah does not burden any soul beyond its capacity. To its credit is what it earns, and against it is what it commits. "Our Lord, do not condemn us if we forget or make a mistake. Our Lord, do not burden us as You have burdened those before us. Our Lord, do not burden us with more than we have strength to bear; and pardon us, and forgive us, and have mercy on us. You are our Lord and Master, so help us against the disbelieving people."

This verse, the final ayah of Sūrat al-Baqarah, stands as one of the most comprehensive and comforting declarations of Allah's mercy, justice, and intimate knowledge of the human condition. It gathers within it the essence of divine compassion: that ***Allah does not burden a***

soul beyond what it can bear. This principle is not merely a reassurance—it is a foundational truth about how Allah deals with His creation.

The ayah affirms Allah's perfect knowledge of every soul's capacity. He knows its strengths, weaknesses, fears, and limits. Every test, every responsibility, every moment of hardship is measured with precision. Nothing is random, excessive, or unjust. What overwhelms one person may be manageable for another, and Allah tailors each person's trials according to their unique nature. This transforms suffering from something chaotic into something purposeful.

The verse then shifts to accountability: each soul earns what it does and bears the consequences of its actions. This reinforces the Qur'anic principle of personal responsibility. No one carries the burden of another, and no one is punished for what they did not choose. It is a direct refutation of inherited guilt or collective punishment. Every human being stands before Allah on the basis of their own deeds, intentions, and efforts.

The beautiful and deeply meaningful supplications that follow in the verse express the believer's profound humility before Allah. They acknowledge human vulnerability: forgetfulness, error, and weakness. The believer asks Allah not to hold them accountable for mistakes made unintentionally or out of human frailty. This is a recognition that perfection is beyond human reach, and that divine forgiveness is essential for spiritual survival.

The prayer continues by asking Allah not to place upon the believers the kinds of burdens that weighed heavily on previous communities—burdens that came as consequences of their own disobedience. This plea is both a request for mercy and a reminder that divine law in Islam is balanced, accessible, and suited to human nature.

The verse concludes with a plea for divine pardon, forgiveness, and mercy, and with an affirmation of Allah as the Protector and Helper. It acknowledges that

human beings cannot overcome their challenges alone. Victory over trials, over the self, and over external forces comes only through Allah's support.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

29:62 Allah is the one who gives abundantly to those of His servants whom He pleases and sparingly to those He wills. Surely Allah is cognizant of all things.

This declaration is not merely about wealth—it is about the entire system of divine wisdom that governs human life. Provision (رِزْقَ) "rizq" includes health, opportunities, knowledge, companionship, spiritual insight, and every form of benefit that sustains a person's journey.

Tafsīr scholars explain that Allah's distribution of provision is never random. When He expands for someone, it may be a gift, a test, or a means to serve others. When He restricts, it may be protection, purification, or a way to draw the heart closer to Him. The believer learns that abundance is not always honour, and scarcity is not always punishment. Both are part of Allah's precise and purposeful plan.

The verse also teaches that human beings are not the masters of their own sustenance. **Effort is required, but outcomes belong to Allah**. This frees the believer from anxiety and envy. One does not chase provision with desperation, nor resent the success of others, because every person receives what Allah has written for them—no more, no less.

Allah then affirms that "***Allah is cognizant of all things***." He knows the hidden struggles behind a person's limited means, the gratitude or arrogance behind a person's wealth, and the spiritual consequences of giving more or withholding. His knowledge encompasses the past, present, and future of every soul. This awareness assures the believer that their circumstances are not overlooked; they are crafted with divine precision.

In essence, the verse ***(29:62)*** teaches us that provision is a divine trust, not a measure of worth. It invites the believer to contentment, patience, and gratitude, recognising that Allah's wisdom governs every rise and every restriction. True richness lies not in what one possesses, but in trusting the One who provides.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

6:59 ***With Him are the keys of the unseen; none knows them except He. And He knows everything on land and in the sea. Not a leaf falls but He knows it; and there is not a single grain in the darkness of earth, nor is there anything wet or dry, but is in a clear record.***

The verse unveils one of the most intimate portrayals of Allah's knowledge in the Qur'an. It moves from the vastness of the unseen to the smallest, most delicate details of creation, showing that **nothing escapes His awareness—not in the heavens, not on earth, not in the depths of the soul**.

The verse begins by affirming that **the keys of the unseen belong to Allah alone**. This includes the mysteries of the future, the hidden realities of the universe, and the secrets of every heart. But the verse does not remain in the realm of the grand and cosmic; it descends into the minute, the fragile, the easily overlooked.

"*Not a leaf falls but He knows it*." This single image captures the precision of divine knowledge. A leaf falling is one of the quietest, most insignificant events in nature—so subtle that most humans would never notice it. Yet Allah knows *which* leaf, *when* it falls, *how* it falls, *where* it lands, and *why* it fell at that exact moment. This is not merely a statement of knowledge; it is a statement of care. The One who knows the fall of a leaf certainly knows the rise and fall of a human heart.

The verse then deepens the imagery: **"*There is not a single grain in the darkness of the earth*…"** This refers to seeds buried beneath layers of soil, unseen by any eye. Whether a seed is dormant, sprouting, decaying, or waiting for rain—Allah knows its state, its potential, and its destiny. The "**darkness**" symbolises both physical concealment and the hidden aspects of existence. Nothing hidden is hidden from Him.

The verse continues: **"…*nor anything wet or dry*…"** This pairing is a Qur'anic way of encompassing *everything*. Wetness and dryness represent the full spectrum of creation—movement and stillness, growth and barrenness, life and death. Every state, every condition, every transformation is known to Allah.

Finally, the verse concludes: **"…*but it is in a clear record*."** Tafsīr scholars explain that this "**clear record**" (**كِتَابٍ مُبِينٍ**) refers to the divine register in which all things are written with perfect clarity. It is not a record for Allah to remember—He does not forget—but a record that reflects the precision of His decree and the completeness of His knowledge. Every event, from the fall of a leaf to the beating of a heart, is encompassed within His wisdom.

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

6:164 ***Say: Shall I seek a lord other than Allah, while He is the Lord of all things? Every soul earns only for itself, and no soul bears the burden of another. Then to your Lord is your return, and He will inform you about that over which you used to differ."***

This verse establishes one of the most foundational principles of divine justice in the Qur'an: ***every soul is responsible for its own choices***, and no one carries the weight of another's sins. It is a declaration that Allah's

judgement is perfectly fair, free from the flaws and injustices that mark human systems.

Tafsīr scholars explain that the verse begins by reminding the believer that ***Allah alone is the Lord of all things***. This sets the stage for the principle that follows: the One who created every soul knows its capacity, its circumstances, and its intentions. His justice is not based on assumptions or collective blame; it is tailored to each individual with absolute precision.

The central statement— **"*No soul bears the burdens of another*"** —cuts through the idea of inherited guilt, ancestral sin, or collective punishment. Each person stands before Allah on the basis of their own deeds, not the deeds of their parents, children, community, or nation. No one is punished for what they did not choose, and no one is credited for what they did not strive for. This principle restores dignity to the human being: your destiny is shaped by your own actions, not by the actions of others.

Tafsīr works emphasise that this verse also dismantles excuses. A person cannot blame society, family, or circumstance for their moral choices. While external influences exist, the final decision rests with the individual. Likewise, no one can rely on the righteousness of others—lineage, association, or proximity to pious people do not replace personal effort.

The verse continues by stating that ***every soul will face the consequences of what it earns***. This reinforces the balance between divine decree and human responsibility. Allah provides the opportunities, the guidance, and the capacity, but the human being chooses how to respond. Reward and punishment are not arbitrary; they are the natural outcomes of one's own actions.

The closing reminder—***that all will return to Allah***—anchors the entire verse in the reality of the Hereafter. Every dispute, every injustice, every unanswered question will be resolved by the One who knows the hidden and the seen. The return to Allah is not merely a moment of

reckoning; it is the moment when the truth of this principle becomes fully manifest.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ

69:19 **As for the one who is given his record in his right hand, he will say, 'Here, read my record!'**

This verse opens one of the most triumphant scenes of the Day of Judgment. Allah describes the moment when a believer—after a lifetime of striving, stumbling, repenting, and rising again—is finally handed his record ***in his right hand***. In Qur'anic imagery, the right hand symbolises acceptance, honour, and salvation. It is the sign that a person has passed the test of worldly life.

The scholars explain that receiving the record in the right hand is not merely a gesture; it is a declaration of divine approval. It means the person's deeds—though imperfect—were sincere, and Allah, in His mercy, has accepted them. The believer's heart, once filled with fear and uncertainty, now overflows with joy and relief.

The verse captures this emotion vividly: **"*He will say, 'Here, read my record*!'"** This is not arrogance; it is the joy of someone who spent his life fearing this moment, unsure of his fate, and now finds that Allah has honoured him beyond expectation. The believer invites others to read his record because it reflects Allah's mercy, not his own perfection. It is the joy of a servant who sees that every hidden struggle, every quiet act of patience, every moment of resisting temptation, every whispered prayer—none of it was lost.

Tafsīr works emphasise that this exclamation reflects confidence born from divine grace. The believer is not boasting about his deeds; he is celebrating Allah's acceptance of them. The fear of accountability has transformed into the delight of recognition.

This moment also reveals the nature of the Hereafter:

- What was hidden becomes visible.
- What was feared becomes a source of joy.

- What was uncertain becomes eternally secure.

while the unsuccessful entrants will be holding their test results in the left hand, hiding behind their backs.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ

69:25 But as for the one who is given his record in his left hand…

This verse marks the beginning of the tragic counterpart to the believer's joy. While the righteous receive their record in their right hand with relief and celebration, this individual receives his record in his left hand, a symbol of rejection, disgrace, and impending punishment. Tafsīr scholars explain that this moment captures the full weight of a life spent in heedlessness—ignoring warnings, resisting guidance, and choosing desire over obedience.

The left hand here is not merely a physical direction; it represents the collapse of every false hope the person carried in the world. The veil of self-deception is torn away. What he once dismissed as distant or unlikely now stands before him with terrifying certainty. The verse sets the emotional tone for what follows: regret, despair, and the realisation that the opportunity to change has ended forever.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ

84:10 "But as for the one who is given his record behind his back…" (Surah Al-Inshiqaq***)***

Verse *(84:10)* marks the beginning of the wrongdoer's downfall. It is the moment when denial collapses, when the consequences of a heedless life become unavoidable, and when the posture of turning away from Allah becomes the posture of receiving one's own condemnation.

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ٨ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ٧

84:7-8 As for him, who is given his book in his right hand. He will have an <u>easy settlement</u>.

The record given in the right hand will, by itself, show that the concerned person's account is clear and settled, and he is appearing in the divine court as a righteous man and not as a culprit.

"…easy settlement." According to Bukhari, Muslim, Tirmidhi, and many others: The Holy Prophet (ﷺ) said, *"Doomed will be he who is called to account for his deeds."* In another tradition, the Prophet's wife A'ishah (R.A) has related: "*I once heard the Holy Prophet supplicate during the prayer, thus: "O God, call me to a light reckoning*." When he brought his prayer to a conclusion, *I asked what he meant by that supplication. The Prophet (ﷺ) responded, "Light reckoning signifies the recognition of one's conduct book and the overlooking of one's errors." O 'A'ishah, who must account for his actions that day, will perish*.

Where on earth Adam appeared?

Since the earliest days of human reflection, one enduring question has persisted: where on earth did Adam first appear? There is no definitive, historically verifiable location for Adam's first appearance on earth. Islamic tradition offers several possibilities, but none are established by the Qur'an itself. The Bible presents Adam and Eve as the first humans, created by God on the sixth day, and according to *Genesis 2:7*, Adam was placed in the Garden of Eden to tend it.

Other traditions propose alternative locations. One long-standing legend claims that Adam descended upon the mountains of Ceylon (modern-day Sri Lanka), historically known as **Sarandeep** or "The Island of Diamonds." A stone on a mountain peak—often called **Adam's Peak**—is said to bear the imprint of his foot. Other accounts mention **al-Ṣafā** in Makkah. Some accounts place his first appearance in **India**. From an evolutionary perspective, however, modern humans (Homo sapiens) trace their origins to Africa.

In essence, the precise location of Adam's first appearance remains a matter of **faith, tradition, and interpretation**. Various cultures and religious narratives

offer different accounts, each adding to the richness of the discussion. Yet identifying a single, verifiable time and place continues to be elusive, leaving the question open to contemplation and wonder.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Religions (الدِّين)

The number of religions in the world depends on how you count them, because religions can be large global traditions or very small local belief systems. But here's the clearest way to understand it.

Most scholars agree there are around 10–12 major world religions, including:

Islam
Christianity
Judaism
Hinduism
Jainism
Buddhism
Sikhism
Taoism
Confucianism
Shinto
Zoroastrianism
Indigenous/tribal religions (grouped together)

If you include major branches and philosophical traditions, the number rises to 20–30, such as:

Sunni and Shia Islam
Catholic, Orthodox, and Protestant Christianity
Mahayana, Theravada, and Vajrayana Buddhism
Yoruba religion
Rastafarianism
Bahá'í Faith
Cao Dai
Tenrikyo
And others

If you include every indigenous, tribal, folk, and local religion, the number becomes much larger—

often estimated at 4,000–4,300 belief systems worldwide. This includes:
Aboriginal Australian Dreaming traditions
Native American religions
African traditional religions
Polynesian and Pacific Islander religions
Ancient Chinese folk religions
Hundreds of small ethnic belief systems
These are often not counted individually in school textbooks, but they are real, living traditions.

In Simple Terms there are 12 major religions 20–30 major traditions, 4,000+ total belief systems when counting every indigenous and local religion

Science vs Religion

1. What They Are

Science is a way of learning about the world by observing, experimenting, and using evidence. Religion is a way of understanding life through belief in God or gods, sacred teachings, and spiritual guidance.

2. How They Answer Questions

Science answers “how” things happen. How do plants grow? How does the body work? How did mountains form?
Religion answers “**why**” questions. Why are we here? What is right and wrong? What happens after we die?

3. What They Use

Science uses experiments, measurements, and observations. Religion uses scriptures, teachings, traditions, and spiritual experiences.

4. What They Focus On

Science focuses on the natural world — things we can test and study. Religion focuses on meaning, purpose, morality, and the relationship between humans and the divine.

5. How They Change Over Time

Science changes when new evidence is discovered. Religion changes more slowly because it is based on long-held beliefs and sacred traditions.

6. Can They Work Together?

Propagation of mankind

Islamic tradition—drawing on Hadith literature and classical tafsīr—maintains that Adam and Eve had numerous children, including both sons and daughters. Early human propagation, according to these sources, necessarily involved marriages between siblings, as humanity began from a single pair.

Commentators such as Ibn Kathīr, al-Ṭabarī, and al-Qurṭubī note that this practice was permitted in the earliest generation because no alternative existed, and because divine law had not yet prohibited it. Later, as humanity multiplied, such unions were forbidden through subsequent revelation.

Jewish tradition presents a parallel understanding. Rabbinic literature, including Midrashic sources, affirms that Adam and Eve had many sons and

daughters beyond the well-known figures of Cain, Abel, and Seth. These additional children are understood to have formed the earliest human families, and sibling marriages are likewise acknowledged as a necessary stage in the initial expansion of humankind.

Both traditions therefore converge on a shared premise: the first human family grew through intra-family unions that were contextually permitted at the dawn of human history. This reflects a broader theological principle found in both faiths—that divine law unfolds progressively, and that the earliest generations operated under conditions distinct from later normative rulings.

Islamic Tradition

Although the Qur'an does not specify the names or exact number of Adam and Eve's children, it repeatedly addresses humanity as **"the children of Adam" (يَـٰبَنِىٓ ءَادَمَ)**, indicating a broad and numerous progeny. In *Surah al-A'rāf **(7:26–27)***, this phrase is used to speak to all human beings collectively, underscoring that the entire human race traces its origin back to Adam. It confirms that all humans descend from Adam, making the verse universal in scope. It implies a long line of descendants, not just Cain, Abel, and Seth, but many unnamed children and generations. Ibn Kathir and Al-Jalalayn explain that this address includes all of humanity, regardless of religion or ethnicity.

Classical scholars like Ibn Kathir mention that Adam and Hawwa had multiple sets of twins—each pair consisting of a boy and a girl.

According to these narrations, Cain and Abel each had a twin sister, and Cain's conflict arose when Abel was to marry Cain's twin, not his own. Early scholars accepted sibling marriage as necessary for human propagation, and that this was later prohibited by divine law. Shaykh Jamir Meah (Seekers Guidance) explains that these details are found in Tafsir literature, often influenced by

Isra'iliyyat (Jewish narrations), and are not Qur'anically explicit but widely accepted in Islamic tradition.

According to Jewish Tradition (Gen 5:4 -Tanakh): "*After Seth was born, Adam lived 800 years and had other sons and daughters*." Rabbinic sources like Midrash Bereshit Rabbah elaborate that Adam had many children, and sibling marriage was initially permitted.

Evolution (Darwinism)

Evolution Is Not a Religion

1. Evolution is a scientific theory

- It's part of **biology**, not theology.
- It explains how living things change over time through natural processes like mutation and natural selection.
- It does **not** involve worship, rituals, prophets, scriptures, or a belief in the supernatural.

2. Religion is about belief, worship, and the divine

A religion usually includes a belief in God or gods, sacred texts, moral laws, rituals and worship, and a spiritual worldview. Evolution has none of these.

3. Evolution doesn't tell people how to live

Religions provide moral guidance, purpose, and spiritual meaning. Evolution only describes **biological change**. It doesn't give commandments, ethics, or a way of life.

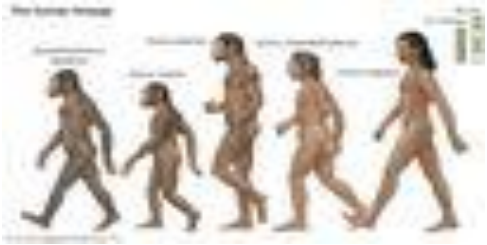
4. People don't "worship" evolution

You don't pray to it, follow it, or treat it as a spiritual authority. Scientists accept evolution because of **evidence**, not faith or devotion.

In the 19th century, an English naturalist named Charles Darwin—often regarded as one of the most influential figures in modern scientific thought—proposed the theory of evolution. According to this view, mammals, including humans, apes, and monkeys, are believed to have descended from earlier mammalian forms that emerged roughly 65 million years ago, gradually diversifying into the many species and habitats seen today.

Darwinism holds that species change over time through natural processes rather than through direct acts of divine creation. Over the years, modern evolutionary theory has extended its influence far beyond biology, shaping discussions in psychology, anthropology, and even economics, where concepts such as “survival of the fittest” have been applied metaphorically to human behaviour and social systems.

In his book, “On the Origin of Species”, Darwin introduced the theory that populations evolve over time through natural selection.



From time to time, we encounter illustrations like the ones referenced above, presented as though they were grounded in scientific observation. Yet the first photographic camera was not invented until 1816 by the Frenchman Joseph Nicéphore Niépce, which makes it clear that such images are nothing more than artistic speculation rather than recorded reality. Those with only a superficial grasp of science often fall into the misconception that the theory of evolution has been conclusively proven. In truth, most scientists acknowledge that it remains a theory—impressive in terminology, perhaps, but still built on assumptions and hypotheses rather than definitive evidence.

Even if we momentarily accept the idea that humans have evolved into their present form, a series of questions naturally follows: Is this our final state? If not, what comes next? What will human beings look like in a thousand years? These uncertainties highlight the speculative nature of evolutionary claims.

A natural question pops into our minds: have humans finished evolving, or is the process still going? One clue lies in our tailbone, now a tiny, hidden structure called the coccyx, found at the bottom of the spine just below the sacrum. According to Darwin, this coccyx is a leftover from a time when our ancestors had tails. So, if parts of our bodies have already changed so much, it makes us wonder—what's next? Could evolution take us in such strange directions that one day, as science fiction imagines, we might even end up as worm-like creatures?

From an Islamic point of view the question is answered in one of the many ayat of the Qur'an. For example, in surah Ar-Rum:

أَوَلَمْ يَتَفَكَّرُواْ فِيٓ أَنفُسِهِمۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّىۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ٨

30:8 ***Do they not reflect on themselves? Allah created the heavens and the earth and whatever lies between them <u>in Truth</u> and <u>for an appointed term</u>. Yet many people deny that they will meet their Lord.***

The verse also dispels the Darwinian theory that the man was once merely a mammal. The verse begins with a rhetorical question urging people to think deeply within themselves—not just about the external universe, but about their own existence, mortality, and purpose. This internal reflection is meant to awaken awareness of divine design and accountability.

Allah declares that the heavens, the earth, and everything in between were created "***in truth***"—meaning with wisdom, justice, and purpose—not randomly or without meaning. This in itself is a strong argument for the Hereafter. It means, "If these people had reflected over their own selves, apart from the external phenomena, they would have found in themselves the arguments which prove the necessity of a second life after the present life."

The phrase "***for a specified term***" indicates that this worldly existence is temporary and will end at a divinely appointed time, leading to resurrection and judgment. Despite these signs, many people reject the idea of meeting their Lord—i.e., they deny resurrection and accountability in the Hereafter. This denial is portrayed as a form of ingratitude and spiritual blindness.

There are three special characteristics of man which distinguish him from the other creations on the earth:"

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ٩

30:9 ***Have they not travelled through the earth that they may observe what was the end of their predecessors who were far mightier and tilled the land and built upon it more than these have ever built? And Allah's Messengers came to them with Clear Signs. It was not Allah Who wronged them, but it is they who wronged themselves.***

"…***what was the end of their predecessors***…" The passage presents a historical argument for the Hereafter. Throughout human history, many individuals and even entire nations have denied or ignored life after death, or distorted it with false beliefs. Each time this denial occurred, it led to moral decay, irresponsibility, and widespread tyranny, ultimately causing the downfall of those societies.

This repeated pattern across generations serves as evidence that rejecting the Hereafter is harmful and that belief in it is essential for moral stability. Just as people recognise gravity or poison through consistent experience, the consistent link between denying the Hereafter and societal corruption points to the reality of the Hereafter and the danger of living without awareness of it.

"…***predecessors who were far mightier***…" The passage responds to the claim that material progress and grand civilisation are signs of a nation's righteousness. It

argues that many past nations also built impressive structures and achieved great worldly success, yet they were destroyed because they lacked true belief and moral conduct. Their material achievements did not save them. The Qur'an uses this historical pattern to show that worldly advancement alone is not proof of divine approval, and that those who are corrupt in belief and behaviour can still face punishment in the Hereafter, just as earlier civilisations were destroyed despite their grandeur.

"… c***lear Signs***…" The mention of the coming of the prophets in this context implies this: On the one hand, there are evidences in man's own self, and in the universe around him, and in the continuous experience of human history, and, on the other, there also came such prophets, one after the other, who showed clear signs of their being true prophets and warned (the people) that the Hereafter is sure to come.

"… ***they who wronged themselves***…" The destruction that befell past nations was not an act of injustice from Allah but the direct result of their own wrongdoing. Anyone who refuses to think, ignores sound advice, or rejects guidance is responsible for the consequences of his own choices. Allah cannot be blamed, for He has provided humanity with revelation through His Books and Prophets, and endowed every person with intellect and the ability to discern truth. Only if Allah had withheld both guidance and the capacity to understand it could there be any claim of injustice. Since He has granted both, the blame for going astray rests solely with those who choose the wrong path.

يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَيُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ وَكَذَٰلِكَ تُخۡرَجُونَ ١٩

30:19 ***He brings forth the living from the dead and brings forth the dead from the living, and revives the earth after it is dead. Likewise will you be raised to life*** (after you die).

The text argues that Allah's power to resurrect humans after death is evident in everyday phenomena: He brings life from lifeless matter, revives barren land with water, and sustains the universe. To deny His ability to raise the dead, despite witnessing these signs, reflects a lack of insight and common sense.

وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ٢٠

30:20 ***And of His Signs is that He created you from dust and behold, you became human beings, and are multiplying around*** (the earth)***.***

"***His Sigsn...***" the signs of Allah that are being mentioned, on the one hand, point to the possibility and occurrence of the life Hereafter, in the context of the foregoing discourse. And on the other hand, the same sings also point to the reality that this universe is neither Godless nor under many gods, but One God alone is its Creator, Disposer, Master and Ruler.

"***and are multiplying around***" Human beings are made from basic, lifeless elements found in the earth, yet those simple materials come together to form living, thinking, emotional people. Humanity keeps growing through reproduction, producing billions of individuals who share the same basic design but each with unique traits.

Given this, it's hard to believe that such a complex and perfectly balanced system happened by accident or without a single intelligent Creator. The harmony between human life and nature also points to purposeful design, not chance or multiple gods. And if God created humans from nothing to begin with, then bringing them back to life after death is not difficult at all.

وَمِنْ ءَايَـٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ٢٤

30:24 ***And of His Signs is that He shows you lightning, arousing both fear and hope, and sends down water from the sky and revives the earth after it is dead. Indeed, there are Signs in this for those who use their reason.***

The Qur'an says that these are signs for people who use their minds. When you look at the universe—the planets, stars, black holes, dark matter, dark energy, and even the laws of physics—you have to ask: who is running all of this? Such order and balance cannot be the result of blind chance. They point to a single, wise Creator who controls everything in the heavens and the earth.

Thunder and lightning are also signs. They bring both hope for rain and fear of destruction. Rain then brings dead land back to life. This cycle shows two things: that God exists and that He alone controls life, death, and the entire system of nature.

Every living creature depends on the earth's produce, which in turn depends on rain. Rain depends on the sun's heat, the seasons, temperature changes, winds, and even lightning. All these forces—from the sky to the ground—work together in perfect harmony and have done so for countless ages. Such precise coordination cannot be accidental. This harmony is clear evidence of one Creator—one Lord who designed, sustains, and governs everything.

وَمِنْ ءَايَـٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ٢٥

30:25 And of His Signs is that the sky and the earth stand firm by His command. Then no sooner than He summons you out of the earth you will come forth.

"By His command" means that the heavens and the earth were created by God's order, and they continue to function only because He keeps them running. If His command were withdrawn even for a moment, the entire system of life would collapse instantly.

"He summons you out of the earth" means that bringing humans back to life is effortless for the One who created and controls the whole universe. He does not need preparation or time. A single command from Him will be enough to gather every human being—past, present, and future—from every part of the earth for resurrection.

The Aborigines

Humans first reached Australia about **50,000–65,000 years ago**, making Aboriginal Australians one of the oldest cultures in the world. Their ancestors came from early human groups that travelled out of Africa, through Asia, and eventually reached the ancient land of Sahul. After the Ice Age, rising sea levels cut Australia off from other regions, so Aboriginal people developed their own languages, cultures, and traditions.

Within Islamic tradition, the African populations themselves are traced genealogically to **Ham**, one of the three sons of Prophet **Nūḥ** ibn Lamech (عَلَيْهِ ٱلسَّلَامُ), alongside Shem and Japheth. Following the last Ice Age, rising sea levels severed land connections, leaving Aboriginal groups isolated on the Australian mainland.

Many Aboriginal groups explain their origins through **the Dreaming**, a collection of stories about ancestral beings who created the land, animals, and people. These stories guide their laws, beliefs, and way of life. Aboriginal spirituality teaches that the land is sacred and alive, and that special places connect them to their ancestors. Different groups have their own spirits and ceremonies, but they all share a deep respect for the land and their history.

Aborigines hold the belief in **Jivaor guruwari**, a concept known as "**seed power**". Various spiritual practices use seeds and seed pods, such as those from the she-oak tree, for protection, healing, and divination or prophecy. Some Aboriginal cultures see seeds as carriers of life and potential, symbolising the creative power of the land and its ancestors. In rituals and ceremonies, people often use seeds to connect with these spiritual forces and to ensure the fertility and health of the land.

‘If the land is sick, so are we.’ The land itself is considered a living entity, imbued with spiritual power and the presence of ancestors. The landscape is a constant reminder of the creative acts of these spiritual beings. They are believed to possess powerful spiritual energy that can be harnessed for these purposes. This belief system emphasises the interconnectedness of all life and the importance of maintaining a harmonious relationship with the natural world.

Jivaor guruwari is an extremely important part of Aboriginal culture because it expresses their connection to the land, their ancestors, and the cosmos.

Jiva refers to the individual soul or living being. It is considered eternal and indestructible, surviving physical death and continuing its journey through reincarnation. The concept of Jiva is central to discussions of karma, dharma, and moksha (liberation).

Guruwari represents the energetic pattern or residue left by activities or processes, similar to how plants leave seeds in the ground. In the culture of Indigenous Australian peoples, particularly the Warlpiri, guruwari refers to the idea of "seed power" or "totem design". It is associated with the Dreaming, a complex system of spiritual beliefs and practices.

Aboriginal spirituality acknowledges a single eternal creator, similar to monotheistic beliefs in Islam. They acknowledge an afterlife.

Pangu

Human beings across cultures have always sought to understand how the world began. While the Qur'an presents a clear, purposeful creation by Allah, other civilisations expressed their origins through symbolic stories and mythic beings. These narratives, though different in theology, reveal how deeply humanity has pondered the mystery of beginnings.

One of the most striking examples comes from ancient China: the story of **Pangu**. In Chinese mythology, Pangu is described as the first living being and the creator of the world. He emerges from a cosmic egg filled with undivided chaos. After thousands of years, he breaks free and, using immense strength, pushes the sky upward and presses the earth downward for 18,000 years. In this way, he separates heaven and earth and establishes order. When Pangu dies, his body becomes the features of the natural world:

Pangu's Body	**Becomes**
Breath	Wind & clouds
Voice	Thunder
Eyes	Sun & moon
Blood	Rivers
Flesh	Soil
Bones	Mountains
Hair	Forests
Sweat	Rain
Parasites on his body	Humans

This myth expresses the ancient Chinese belief that the world is alive, interconnected, and rooted in a single cosmic origin.

A remarkably similar pattern appears in **Norse mythology** with the giant **Ymir**. (**Norse** refers to the people, culture, and mythology of **medieval Scandinavia** — mainly **Norway, Sweden, Denmark, and Iceland** — during the

Viking Age (roughly 8th to 11th century).) Born from the meeting of fire and ice, Ymir is slain by the gods Odin, Vili, and Ve. From his body, they fashion the world: his flesh becomes the earth, his blood the seas, his bones the mountains, and his skull the sky. Like Pangu, Ymir represents a universe formed from the body of a primordial being — a poetic attempt to explain the unity of nature.

In the **Vedic tradition of India**, the figure of **Purusha** plays a comparable role. The *Purusha Sukta* describes him as a cosmic being whose sacrificial dismemberment gives rise to the universe. The sun emerges from his eye, the moon from his mind, the wind from his breath, and the earth from his feet. Humanity and the social order also arise from his body. Here, creation is not accidental but ritualistic, expressing the idea that the cosmos is a sacred, interconnected whole.

These three narratives — Pangu, Ymir, and Purusha — belong to what scholars call **"cosmic body" myths**, where the universe is literally formed from the body of a primordial being. They are symbolic, poetic, and deeply rooted in the cultures that produced them.

In contrast, the **Abrahamic tradition** presents a very different picture. **In Islam**, Adam is not a cosmic giant whose body becomes the world. Rather, he is the **first human being**, created by Allah from clay and placed into a world that was already fully formed. The Qur'anic narrative emphasises purpose, moral responsibility, and the relationship between the Creator and His creation. The world is not made from Adam; instead, Adam is made for the world — to live, worship, and be tested.

This contrast highlights a profound difference in worldview.

- **Cosmic body myths** explain the physical structure of the universe through symbolic dismemberment.
- **The Qur'anic account** explains the moral structure of human life through divine intention.

Both approaches address the same existential questions — ***Where did we come from? Why are we here?*** — but they do so through entirely different lenses. Understanding these narratives side by side enriches our appreciation of how diverse cultures have grappled with the mystery of creation, and how **the Qur'an offers a unique, purposeful, and spiritually grounded perspective**.

Historically, the earliest known written record of the Pangu myth appears during the Three Kingdoms period, attributed to the writer **Xu Zheng**, although archaeological evidence suggests that the myth existed in earlier forms long before it was first recorded.

This myth beautifully illustrates the idea of the interconnectedness of all elements of nature and emphasises Pangu's pivotal role in the creation of the world. His story is a central part of Chinese cosmogony and reflects the **Daoist principle** of the natural order and balance of the universe.

Pangu is a central figure in Chinese mythology and Daoism, known for his role in the creation of the world. The universe began as nothing, and over 18,000 years, it condensed into a cosmic egg that balanced the opposing principles of yin and yang.

Daoism (or Taoism) is a philosophical and religious tradition that originated in ancient China. It emphasises living in harmony with the Dao (Tao), which means "**the Way**" or "**the Path**". Some of the key aspects of Daoism are:

1. **Dao**: Central to Daoism is the fundamental principle which is the source of all existence. The Dao is seen as the natural order of the universe, which humans should align with to achieve harmony and balance.
2. **Wu Wei**: A key principle in Daoism is "Wu Wei", which translates to "**non-action**" or "**effortless action**". It

encourages going with the natural flow of things rather than striving against them, promoting spontaneity and ease.
3. **Yin and Yang**: Daoism incorporates the idea of duality through the principles of Yin and Yang. These are opposite but complementary forces that interact to create balance and harmony in the universe.
4. **Laozi and the Dao De Jing**: The foundational text of Daoism is the Dao De Jing (Tao Te Ching), traditionally attributed to **Laozi** (Lao Tzu). This text outlines the principles of Daoist philosophy and provides guidance on how to live in harmony with the Dao.
5. **Zhuangzi:** Another significant Daoist text is the Zhuangzi, attributed to the sage Zhuang Zhou. It contains stories and teachings that emphasise the relativity of things and the importance of living in harmony with nature.
6. **Practices:** Daoism includes various practices aimed at cultivating health, longevity, and spiritual development. These practices include meditation, tai chi, qigong, and alchemy.
7. **Daoist Religion**: In addition to its philosophical aspects, Daoism has developed into a religious tradition with rituals, temples, and deities. Religious Daoism incorporates various practices and beliefs, such as ancestor worship and the pursuit of immortality.

Daoism offers a unique perspective on life, emphasising simplicity, naturalness, and harmony with the universe.

Confucianism

Confucianism is a **Chinese philosophical and ethical tradition** based on the teachings of **Confucius (Kong Fuzi)**, a thinker who lived around 551–479 BCE. It isn't a religion in the way we think of Islam or Christianity; instead, it's a **way of living**, a guide for building a good society, and a system of moral values.

Confucianism teaches people how to live with **respect, responsibility, and harmony**. It focuses on good behaviour, strong families, and a peaceful society.

1. Respect and Good Manners

Confucianism teaches that people should treat others with:

- kindness
- politeness
- honesty
- fairness

Respect for parents, elders, and teachers is especially important.

2. Family Is the Foundation

Confucius believed that a good society starts with a good family. If families are loving, respectful, and responsible, the whole country becomes stronger.

3. Education and Self-Improvement

Confucianism encourages people to:

- study
- think deeply
- improve their character
- become wise and helpful members of society

Learning is seen as a lifelong duty.

4. Harmony in Society

Confucius taught that everyone has a role—parent, child, ruler, citizen—and if each person behaves well, society becomes peaceful and balanced.

5. Not a Religion in the Usual Sense

Shinto

Shinto is a beautiful and ancient Japanese religion that focuses on nature, purity, and the spirits that live in the world around us. Shinto teaches that the world is full of kami — sacred spirits that live in nature, places, and even in people.

1. Kami (Spirits)

Kami are not gods in the Western sense. They can be mountains, rivers, trees, animals, ancestors, or special natural forces. Shinto teaches respect for these spirits because they are part of the world's harmony.

2. Nature Is Sacred

Shinto shrines are often built in forests, near waterfalls, or on mountains. People visit them to pray, give thanks, and feel connected to nature.

3. Purity and Cleanliness

Shinto places a big emphasis on being clean — not just physically, but spiritually. This is why visitors wash their hands and rinse their mouths before entering a shrine.

4. No Founder, No Holy Book

Unlike many religions Shinto has no single founder, no single holy scripture, and no strict set of beliefs. It's more about tradition, rituals, and respect than about doctrine.

5. Harmony and Community

Shinto encourages people to live in harmony with nature, family, community. Many Japanese festivals (matsuri) come from Shinto traditions.

Hinduism

In Hinduism, the creation of mankind is described through various myths and stories found in ancient scriptures like the **Vedas**, **Upanishads**, and **Puranas**. These texts offer multiple perspectives on creation, reflecting the rich diversity of Hindu thought.

Hinduism is not a monolithic religion. The concept of Adam and Eve seems to be missing. That is, there is no single founder or central religious authority. Hindus worship a variety of gods and goddesses, each representing different aspects of the divine. Major deities include Brahma, Vishnu, and Shiva, along with their various **avatars** and consorts.

1. **Brahma:** According to many Hindu traditions, Brahma, one of the **Trimurti** (the three principal deities), is the creator of the universe. He is often depicted as creating the world and all living beings from a cosmic egg or through his meditation.
2. **Vishnu** is one of the principal deities in Hinduism, often revered as the preserver and protector of the universe. Hinduism also includes the concept of the “Dashavatara”, the ten incarnations of Vishnu, who descends to Earth to restore cosmic order. Among these incarnations, the Matsya (fish) and Kurma (turtle) are particularly associated with the early stages of creation.
3. **Avatar** has several meanings depending on the context in which it is used. In Hindu religious tradition, an "avatar" refers to the incarnation or manifestation of a deity, particularly Vishnu, who descends to Earth in various forms to restore dharma (cosmic order). Examples include Rama, Krishna, and Buddha, who are considered avatars of Vishnu.
4. **Prakriti and Purusha**: In Sankhya philosophy, Prakriti (nature) and Purusha (spirit) interact to bring about creation. Prakriti, the material cause, combines with

Purusha, the conscious principle, to manifest the universe and all living beings.

5. **Aditi and the Adityas**: In some myths, Aditi, the mother of the gods, gives birth to the Adityas, who are associated with various aspects of creation and the maintenance of the cosmos.

Jainism

Jainism is an ancient Indian religion that teaches people to live with peace, kindness, and non-violence toward every living being. It began in India thousands of years ago and is still practiced today.

Core Ideas

1. Ahimsa (Non-violence)

This is the heart of Jainism. Jains believe you should not harm humans, animals, insects, even tiny living organisms.

This is why many Jains are strict vegetarians.

2. Self-discipline

Jainism teaches that people should control their actions, thoughts, and desires. The goal is to live simply and avoid causing harm.

3. Karma and the Soul

Jains believe every living being has a soul. Good actions bring good karma; harmful actions bring bad karma. The purpose of life is to free the soul from karma and reach moksha (liberation).

4. The Tirthankaras

Jainism doesn't have gods in the way many religions do. Instead, it follows the teachings of 24 great spiritual teachers called Tirthankaras. The last one was Mahavira, who lived around the same time as the Buddha.

Buddhism

Buddhism is a branch of Hinduism. Budha taught that this world will come to an end, but that in time, a new world will evolve again. Depending on the context, the Buddhist scripture Saddharma Pundarika (true doctrine or teaching of Budha) can take on multiple meanings. Therefore, no one should be able to imagine, weigh, count, or determine the number of worlds beyond this one.

The Lotus flower is a symbol of purity, beauty, and enlightenment and is associated with various deities, such as Lakshmi, Saraswati, Brahma, Vishnu, and Buddha.

Zoroastrians

Zoroastrianism is one of the world's oldest known religions. It began in ancient Persia (modern-day Iran) around 3,000 years ago and was founded by the prophet Zoroaster (also called Zarathustra).

They worship **Ahura Mazda** as their supreme god and believe that Ahura Mazda is in a cosmic struggle against Angra Mainyu, the destructive spirit. Zoroastrians' sacred text is called **Avesta**, which includes hymns, rituals, and teachings of Zarathustra. They worship "fire," symbolising purity and the presence of Ahura Mazda. Today, Zoroastrian communities are primarily found in Iran, India, and Pakistan, where they are known as Parsis.

The term "**Magians**" (or "Magi") refers to the Zoroastrian priest. As experts in religious traditions, Magians were responsible for religious rituals, sacrifices, and maintaining sacred knowledge. They are also associated with esoteric knowledge, including astronomy, astrology, and alchemy. The term "Magi" has also been linked to the "wise men" or "kings" who visited Jesus after his birth, as mentioned in the Gospel of Matthew.

Judaism

Judaism is one of the oldest monotheistic religions, tracing its roots back to the ancient Hebrews and centred on the belief in one all-powerful and all-knowing God who is the creator of the universe.

Sacred Texts

- **Torah** – the foundational scripture containing laws, commandments, and narratives.
- **Tanakh** – the full Hebrew Bible (Torah, Prophets, Writings).
- **Talmud** – rabbinic discussions and interpretations that guide Jewish law and practice.

The Torah, consisting of the first five books of the Hebrew Bible (also known as the Pentateuch), is the most important sacred text in Judaism. Other key texts include the Tanakh (the Hebrew Bible) and the Talmud, a comprehensive collection of rabbinical discussions and interpretations of Jewish law.

Central to Judaism is the concept of the **Covenant** between God and the Jewish people. The word "covenant" is interpreted differently in Judaism, Christianity, and Islam. In Judaism, a covenant is a profound, sacred bond—a divinely ordained relationship—that goes far beyond a mere contract. It's the mutual promise between God and the Jewish people, established through key biblical figures and moments such as God's covenant with Abraham and later with the Israelites at Sinai. In these foundational texts, God promises protection, guidance, and blessings, while the people commit to living according to His commandments and ethical precepts. This relationship, traditionally called a ***brit*** (from the Hebrew root meaning "to bind"), forms the core of Jewish identity and community,

emphasising both divine favour and a corresponding duty to uphold a moral, compassionate way of life.

The covenant isn't just a one-time agreement but an ongoing, dynamic framework that shapes every aspect of Jewish life. It instils a sense of collective responsibility, urging individuals to live out values such as justice, mercy, and holiness in everyday interactions and communal endeavours. Rituals like circumcision (brit milah) serve as physical reminders of this pious bond, while the observance of the Torah's commandments reinforces the ethical and spiritual dimensions of the relationship. This constant engagement helps Jews see their lives as part of a larger, intergenerational journey—a journey defined by reciprocity, loyalty, and a shared destiny with God.

Halakha (Jewish law) covers various religious, ethical, and social laws derived from the Torah and later rabbinic interpretations. Judaism includes various rituals and practices, such as the observance of the Sabbath (Shabbat) and the celebration of festivals like Passover (Pesach), Yom Kippur (Day of Atonement), and Hanukkah, also known as the Festival of Lights, is an eight-day Jewish holiday that celebrates the rededication of the Second Temple in Jerusalem during the second century BCE.

Tanakh is the canonical collection of Hebrew scriptures in Judaism. The name is an acronym formed from its three major sections: **T**orah (Law), **N**evi'im (Prophets), and **K**etuvim (Writings).

The books of the Tanakh were written over a long span of time, roughly from the 8th/7th centuries BCE to the 2nd/1st centuries BCE. This makes it one of the oldest and most influential bodies of religious literature in human history.

The Tanakh reflects:

- the religious life of ancient Israel,

- its laws and covenantal identity,
- its political history (kingdoms, exile, return),
- its prophetic movements,
- its poetry, wisdom, and philosophical reflections.

Tanakh also preserves interactions with surrounding cultures of the ancient Near East, including Mesopotamia, Egypt, and Persia.

Modern scholarship views the Tanakh not only as a sacred text but also as a **historical and literary artifact** that preserves layers of Israelite culture, law, and theology across centuries.

Talmud is one of the most important books in Judaism. A long time ago, Jewish teachers explained the laws of the Torah by talking, debating, and teaching their students. These teachings were passed down by memory for many generations.

Around 200 CE, a great teacher named Rabbi Judah the Prince collected these teachings into a book called the **Mishnah**. After that, new teachers continued discussing and explaining the Mishnah. Their conversations were written down as the **Gemara**. When you put the Mishnah and Gemara together, you get the Talmud.
There are two main versions:
the Jerusalem Talmud, written in the Land of Israel, and **the Babylonian Talmud**, written in Jewish schools in Babylon, which became the most widely used.
The Talmud is full of stories, laws, arguments, and lessons. It shows how Jewish people learned, thought, and kept their traditions alive through many difficult times.

Zionism

Theodor Herzl, an Austro-Hungarian Jewish journalist, lawyer, writer, playwright, and a political activist founded Zionism in 1897. He was born on May 2, 1860, in Pest (now part of Budapest, Hungary). Herzl grew up during a time when rampant anti-Semitism in Europe made it clear that assimilation into broader society offered little protection for Jews. which eventually, transpired into the current State of Israel on May 14, 1948.

While many Jews connect with Zionism on the basis of historical and emotional ties, not every adherent of Judaism necessarily identifies with the political project of Zionism, and debates about its interpretation continue within Jewish communities today. Zionism is primarily a modern nationalist and political movement, its goal is to re-establish and subsequently maintain a secure homeland for the Jewish people in the historical region of Palestine.

While Judaism is the ancient religion, culture, and way of life of the Jewish people, Zionism seeks to address issues of self-determination, national identity, and security by creating a sovereign state where Jews can live freely and safely.

The recent history would confirm that the movement's aims are ever-evolving. It is not just about setting up a Jewish state and being content, but also about taking over the neighbouring countries and turning the state into greater Israel.

The primary objective of Zionism was to establish a Jewish national home in Palestine, articulated in the 1917 Balfour Declaration by the British government, which supported the creation of such a homeland. The efforts culminated in the establishment of the State of Israel.

Zionism remains a central and sometimes contentious topic in modern geopolitics, particularly in relation to the Israeli-Palestinian conflict. While many Jews

worldwide support the existence and security of Israel, there are diverse opinions within Jewish communities concerned with Jewish values such as peace and justice, in contrast with Zionist policies and actions of the Israeli government.

Christianity

In Christianity, the official take on the creation of mankind as described in the Bible, particularly in the Book of Genesis, the key points are:

1. **Creation by God**: Christians believe that God created the heavens and the earth. On the sixth day of creation, God created mankind in His own image.
2. **Creation of Adam and Eve**: The first humans, Adam and Eve, were created by God. Adam was formed from the dust of the ground, and God breathed into his nostrils the breath of life. Eve was created from one of Adam's ribs to be his companion.
3. **The Garden of Eden**: Adam and Eve were placed in the Garden of Eden, a paradise where they were to live and take care of the garden. They were given freedom to eat from any tree except the tree of the knowledge of good and evil.
4. **The Fall**: The story continues with Adam and Eve's disobedience by eating the forbidden fruit, leading to the Fall of Man. This act of disobedience brought sin into the world, affecting all of humanity.

These events are foundational to Christian theology, emphasising the belief in a purposeful creation by God and the special status of humans made in God's image. Christians believe that God consists of three persons of one essence (**Father**, Son, and Holy Spirit, or Holy Ghost). They believe that Jesus died on the cross and rose from the dead, offering forgiveness of sins and eternal life to those who believe in him.

Christians believe that God established a new "**covenant**" with humanity through Jesus Christ, superseding the old covenant. In the Bible, "The Old Covenant" and the New Covenant represent two significant agreements between God and humanity. The Old Covenant was established between God and the people of Israel after their exodus from Egypt. It was mediated by Moses and included the Ten Commandments and various laws found in the books of Exodus, Leviticus, Numbers, and Deuteronomy. Key aspects of the **"Old Covenant"** include:

1. Laws and Commandments: Detailed in the Torah, including moral, ceremonial, and civil laws.
2. Sacrifices: Animal sacrifices were necessary to atone for sins.
3. Circumcision was a physical sign of this covenant.

In the "**New Covenant**", the Mosaic Law (also known as the Law of Moses) is often discussed in the context of its fulfilment through Jesus Christ. Christians believe that while the moral principles of the law remain relevant, the ceremonial and civil aspects were fulfilled and thus are no longer binding under the New Covenant. This doctrine offers a direct and personal relationship with God through faith in Jesus. That is:

1. Fulfilment of the Law: Jesus' life and sacrifice fulfilled the requirements of the Old Covenant.
2. Grace and Faith: Salvation is offered through faith in Jesus Christ, not by works.
3. Internal Transformation: The Holy Spirit transforms believers from within, writing God's laws on their hearts.

Before we delve into Christianity, let's get rid of the confusion about his name. Not Aramaic, but Arabic has

always been the original language spoken in Arabia, which includes Palestine, where Isa (عَلَيْهِ ٱلسَّلَامُ) was born and raised. Yasu' al-Masih (يسوع المسيح) is the Arabic name for “Jesus the Messiah” used by Arab Christians. In Hebrew, the word Yasu' (يسوع) is pronounced as "Yeshua.". The Qur`an refers to Isa (عَلَيْهِ ٱلسَّلَامُ) as “Yasu' al-Masih” (عيسى المسيح), which is perfectly normal. But for some strange reason**, “Ya”** is converted into “J”, and the word Masih, derived from the Arabic root m-s-h, which means "to wipe" or "to anoint," becomes the word “son”. Therefore, the translation of "Yasu' al-Masih" as "son of God" is a significant departure from the original version. “*I think he should have kept his actual beautiful name,* ***Isa***.”

Monasticism

To understand how **monasticism** developed, we must begin with the Qur’anic term **رَهْبَانِيَّة (rahbāniyyah)**, derived from *rahb*—a word that conveys awe, fear, and withdrawal from worldly life. In its earliest sense, it referred simply to a heightened spiritual seriousness. But over time, it evolved into a formal institution centred on **seclusion, celibacy, and the veneration of sainthood**—a development far removed from the original prophetic model.

The compassion and gentleness of Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) profoundly shaped his disciples. They imitated his humility, his mercy, and his devotion to serving the poor and oppressed. Their early practices were not about abandoning society but about **uplifting it**. They lived among the people, healed the sick, preached righteousness, and upheld the Mosaic Law. Nothing in the life of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) suggested withdrawal from the world; rather, he moved through towns and villages, teaching, guiding, and reforming.

However, after his departure, circumstances changed dramatically. The followers of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) faced

intense persecution from both Roman authorities and certain Jewish factions. Many believers were imprisoned, tortured, or killed. Under such pressure, some Christians began retreating into deserts, caves, and remote mountains—not as a religious command, but as a **survival strategy**. What began as a temporary refuge gradually turned into a **spiritual ideal**.

By the 3rd and 4th centuries, this lifestyle had transformed into a structured institution:

- **Monasteries** were built
- **Vows of celibacy, poverty, and silence** were formalised
- **Hierarchies of monks and abbots** emerged
- **Sainthood and relic-veneration** became central
- **Withdrawal from society** was praised as the highest form of devotion

This was a profound departure from the prophetic model. Neither ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) nor any prophet before him ever taught that closeness to God required abandoning family life, renouncing lawful work, or isolating oneself from society. Islam later clarified this point explicitly. The Qur'an states:

ۖ وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

57:27 ***As for monasticism, it is they who invented it; We did not prescribe it for them. They themselves invented it in pursuit of Allah's good pleasure, and then they did not observe it as it ought to have been observed.***

"***Monasticism… We did not prescribe it for them***." This verse acknowledges that while some Christians adopted monasticism out of sincere devotion, it was **not** a divinely mandated practice. Over time, it became burdened with excesses—extreme self-denial, celibacy, and the belief that holiness required abandoning the world altogether.

Islam restored the original prophetic balance. It affirmed **zuhd**—inner detachment from worldly excess—

while rejecting **rahbāniyyah**—institutional withdrawal from society.

The Prophet Muhammad (ﷺ) lived simply, but he married, worked, led a community, and engaged fully with the world. His life demonstrated that true spirituality is achieved **within society**, not outside it. Thus, monasticism evolved far beyond anything practiced or taught by ʻĪsā (عَلَيْهِ اَلسَّلَامُ). What began as compassion and service gradually transformed—under persecution, cultural influence, and later theological developments—into a system of seclusion that neither the Qur'an nor the earlier prophets ever endorsed.

As a term monasticism implies a person's abandoning the world out of fear whether it is the fear of somebody's tyranny, or fear of the worldly temptations and distractions, or even fear of one's personal weaknesses and taking refuge in the jungles and mountains, or living alone as a hermit.

"they did not observe it as it ought to have been observed", The verse describes how some followers of ʻĪsā (عَلَيْهِ اَلسَّلَامُ) **invented monasticism**—a practice of extreme withdrawal, celibacy, and self-denial—not because Allah commanded it, but because they sincerely sought His pleasure. However, once they created this system, **they failed to uphold it properly**.

How **monasticism** began:

When the earliest form of Christianity reached Europe, it was immediately perceived as a threat to the Roman Empire. For nearly three centuries, the Romans subjected Christians to relentless persecution, torture, and public executions in an attempt to suppress the new faith. Yet, as time passed, the Christian population continued to grow, and their increasing numbers eventually contributed to open resistance against Roman authority.

By the time of Emperor Constantine, tensions between Christians and the Roman state had reached a

breaking point, undermining Constantine's own political stability. Faced with mounting unrest, he was forced to seek a compromise. In 313 CE, Constantine embraced Christianity and issued the Edict of Milan, granting religious tolerance throughout the empire.

These political compromises, however, came at a theological cost. The merging of Roman imperial culture with emerging Christian doctrine produced dramatic alterations in the biblical tradition. As Roman customs and Christian beliefs blended, new practices took root—many of which had no foundation in the teachings of the prophets. Among these developments was **monasticism**, which began to spread rapidly across Christendom by the 3rd century, almost like a spiritual epidemic. Historically, monasticism crystallised around three central features:

1. **Celibacy**,
2. **Veneration of saints**, and
3. **Self-mortification**.

These new practices were a clear break from the simple, balanced spirituality taught by the prophets. They showed how strongly Roman ascetic ideas were beginning to shape the developing Christian tradition. As Roman culture blended with Christian belief, the faith that had once been firmly rooted in prophetic teachings slowly began to change. Constantine's political compromises, though useful for stabilising the empire, opened the way for Roman philosophy, pagan symbols, and imperial interests to influence Christian theology.

The fast spread of monasticism in the 3rd century was just one sign of this larger transformation. A religion that had started as a persecuted, prophetic movement based on the Mosaic Law was now turning into a system increasingly shaped by Roman customs and the teachings of Paul.

Paul's teachings, which already differed greatly from the original message of ʻĪsā (عَلَيْهِ ٱلسَّلَامُ), now spread easily in this new environment. His rejection of the Law, his claim

that Jesus was divine, and his idea of salvation through atonement matched Roman religious beliefs, which included divine sons, sacrificial gods, and spiritual intermediaries. As Christianity gained support from the empire, these Pauline ideas moved from the edges to the centre of Christian debate.

By the early 4th century, Christians were deeply divided. Some still followed the prophetic view of Isa (عَلَيْهِ ٱلسَّلَامُ) as a human messenger of Allah (سُبْحَانَهُ وَتَعَالَى), while others—strongly influenced by Paul and Roman culture—believed he was divine. These disagreements threatened both the unity of the Church and the stability of the empire.

In this tense atmosphere, Emperor Constantine called the Council of Nicaea in 325 CE in the city of Iznik, Turkey. His aim was not to settle religious truth but to bring political unity. He knew that a divided Christianity meant a divided empire. The council was therefore designed to create one official belief that everyone in the empire would follow.

The result was clear and far-reaching. The bishops at Nicaea accepted the Pauline view and declared that Jesus was the "Son of God, begotten not made, of one substance with the Father." This was a major break from the beliefs of the earliest followers of ʿĪsā (عَلَيْهِ ٱلسَّلَامُ), who saw him as a human prophet and continued to follow the Mosaic Law. For more than three hundred years, Jesus had been understood as a messenger of Allah (سُبْحَانَهُ وَتَعَالَى); now, by imperial order, he was declared divine.

This was the turning point. The Council of Nicaea did not simply end a debate—it officially established Pauline Christianity and pushed aside all other voices, including those of Barnabas and the eastern Christian communities who held onto the original monotheistic message. The pure teaching of Tawḥīd was overshadowed by a new imperial theology shaped by Roman politics, Greek philosophy, and Pauline ideas.

From then on, any scripture or tradition that disagreed with the Nicene creed—including the Gospel of Barnabas—was suppressed, rejected, or labelled heresy. Christianity had now shifted from a prophetic, monotheistic faith to a religion reshaped by Roman influence.

Celibacy

Celibacy in Christianity is viewed as a form of self-sacrifice and dedication to God. It means choosing **not to marry and not to engage in sexual relations** for religious reasons. It is seen as a way to devote oneself completely to God, free from the responsibilities of family life. Many Christian traditions—especially the Catholic Church—require priests, monks, and nuns to remain celibate. The idea is that a celibate person can focus fully on worship, service, and spiritual discipline without distraction.

Islam views celibacy as unnatural and unnecessary. The religion encourages marriage and balanced living, not self-denial or isolation. The religion teaches that:

- **Marriage is the natural and healthy path** for spiritual, emotional, and social well-being.
- Choosing to avoid marriage for religious reasons—like monks or nuns do—is **not considered a virtue**.
- Islam sees family life as part of worship and part of following the Sunnah.

The Prophet Muhammad (ﷺ) clearly said that avoiding marriage to appear more “spiritual” is **not** part of Islam.

- **Worship should not involve rejecting normal human needs.** Islam teaches balance. A person should worship Allah while still eating, sleeping, working, and raising a family.

- Marriage protect a person from temptation and provides emotional stability.
- Monastic-style celibacy is rejected. Islam does not have monks or nuns. The Prophet (ﷺ) said: "*There is no monasticism in Islam*."

In "**monasticism**" the relationship between man and woman by itself came to be looked upon as filthy, even if it was within marriage. In that respect, monasticism repeatedly faced defeat in its fight against nature when it came to chastity. Some self-mortification exercises required the monks and nuns to live together in the same place, often spending the night in the same bed due to their increasing inclination towards temptations. The idea was to keep one's desires under control.

Historically, monasticism among the Christians started from Egypt where the doctrine spread like a flood. Monasteries for monks and nuns were set up everywhere in the land in some of which lived three thousand monks at a time. Then it began to spread in Palestine and Syria and different countries of Africa and Europe.

The Christian Church in the beginning experienced some confusion in connection with monasticism, for although it recognized abandonment of the world, celibacy and voluntary poverty as an ideal of spiritual life. Books of the medieval authors are replete with the complaints that the nunneries had become houses of prostitution.

The saint-worship

Saint-veneration didn't appear suddenly; it began in the Roman Empire, mainly in the 2nd–3rd centuries CE. The practice developed gradually as the saint worship replaced the ancient deities. Images of Christ and Mary began to be worshipped instead of the idols of Horus and Isis. The Christian monks began to practice every kind of occult art, like curing the sick by amulets and magic incantations, taking omens and fortune-telling, driving out spirits, etc., as was prevalent in ancient days.

Saturnalia was an ancient Roman festival held in honour of the god Saturn, celebrated from December 17th to 23rd. Saturnalia was a time of feasting, role reversals, gift-giving, and general merrymaking. Social norms were overturned: slaves were treated to banquets, and masters served them.

People also decorated their homes with wreaths and wore colourful clothing instead of their usual togas. Eventually, the festival was replaced with Christmas on December 25. In this sense, many elements of Christmas reflect older pagan traditions rather than purely prophetic teachings.

Self-Harm

The roots of these ideas may go back to the devotional practices of prophets like Elijah and John the Baptist, who both lived in isolation in the desert. The Gospels of Matthew, Mark, and Luke also mention that Prophet ʻĪsā (عَلَيْهِ ٱلسَّلَامُ) spent forty days and nights fasting in the Judaean Desert. But fasting is an act of worship commanded by Allah (سُبْحَانَهُ وَتَعَالَى); it is not the same as deliberately starving oneself or depriving the body of sleep. Some people, however, pushed these practices far beyond their intended limits, and this eventually developed into what is known as asceticism.

Asceticism refers to strict self-denial as a way of trying to become closer to God. The word comes from the Greek *askesis*, meaning “discipline” or “training.” It can involve practices such as fasting, celibacy, wearing rough or uncomfortable clothing, choosing poverty, depriving oneself of sleep, and in extreme cases, even whipping or harming one’s own body.

From the 3rd to the 7th century, religious leaders such as St. Athanasius, St. Basil, St. Gregory of Nazianzus, and many other influential monks became strong promoters of monasticism. Under their guidance, monastic life spread widely and became firmly established within the Church.

Yet for the first two centuries after the elevation of Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ), the Christian community knew nothing of monasticism. The movement began later in Egypt, led by St. Anthony (250–356 CE), also known as Anthony the Great. To distinguish him from others with the same name, he is often called the Father of All Monks. His feast day is observed on January 17 by the Eastern Orthodox and Catholic churches, and monasteries connected to his legacy can still be found throughout Egypt and Palestine.

As monasticism grew, monks often competed in extreme acts of self-denial, pushing their bodies through harsh disciplines. A central feature of monastic life was **celibacy**, regarded as the highest moral virtue and considered superior to marriage. Chastity required complete abstinence from sexual relations, even within marriage. Even today, abbeys, cathedrals, basilicas, and monasteries remain filled with followers devoted to the saints who shaped this tradition.

Jerome (342–420), also known as Jerome of Stridon in Pannonia (modern-day Bosnia), was a Catholic priest,

theologian, and historian. He taught that a woman who remained unmarried as a nun for the sake of Christ became a “bride of Christ,” and that her own mother was, in effect, the “mother-in-law of Christ.” Under such ideas, married life was discouraged, and the institution of marriage was pushed aside.

The most troubling aspect of ascetic monasticism is that it severs a person’s natural bonds with those closest to them—wife, children, and family—all in the name of spiritual advancement.

Evagrius Ponticus, also known as Evagrius the Solitary (345–399 CE), was a Christian monk and ascetic from Heraclea on the coast of Bithynia in Asia Minor (modern-day Turkey). Highly educated and deeply influential, he became one of the leading theologians of the late fourth-century Church. After spending many years in the desert practising harsh disciplines, he received letters from his parents, who were living in great distress without him. Fearing that reading their words might awaken natural human affection, he threw the letters into the fire without opening them.

Later, on the advice of other saints, Evagrius agreed to meet his parents—but only with his eyes closed. As a result, his mother could not recognise her son, and he never saw her face.

Abba Poemen the Great (c. 340–450)—Abba meaning “father” and Poemen meaning “shepherd”—was a Christian monk renowned more for his spiritual guidance than for extreme asceticism. He lived in a desert monastery in Egypt. Many years later, his elderly mother discovered where he was and travelled a long distance to see him. When Poemen heard she was approaching, he quickly retreated into his cell and shut the door. His mother stood outside weeping, saying, “*I have come all this way in my old*

age just to look at you. What harm is there in letting me see you? Am I not your mother?" Yet Poemen refused to open the door, telling her that he would meet her only in the next world.

Simeon, or Symeon Stylites (390–459),

presents an even more troubling example of extreme asceticism. A Syrian Christian hermit, he became famous for spending thirty-seven years on a small platform atop a pillar near Aleppo. The Oriental Orthodox, Eastern Orthodox, and Roman Catholic churches all venerate him as a saint.

Simeon abandoned his parents and disappeared for twenty-seven years, leaving them without any knowledge of his whereabouts. His father died from grief. When news of her son's supposed holiness finally reached his mother, she travelled—still in anguish—to the monastery where he lived, only to find that women were not permitted to enter. She prayed that he would either call her inside or step out so she could see him just once. Yet "the saint" ignored every plea, even from his own mother.

Simeon's austerities grew increasingly extreme. At one point, he stood on one leg for an entire year. He often withdrew from the monastery to live in a well. Later, he had a sixty-foot pillar erected near Antioch; its top was only three feet wide and fenced around. He spent the last thirty years of his life on this pillar, fully exposed to sun, wind, and rain. Disciples climbed up by ladder to bring him food and remove his waste.

Simeon even tied himself to the pillar with a rope that cut into his flesh. When the wound became infected and produced worms, he would place any fallen worm back into the sore, saying, "*Eat what God has given you*." Pilgrims travelled from far and wide to witness him. At his death, the Christian world hailed him as the finest model of sainthood.

Such accounts appear frequently in the memoirs of Christian ascetics. Another hallmark of early monasticism was its deliberate uncleanliness; many believed that washing the body corrupted the soul. Athanasius proudly recorded this “virtue,” noting that he never washed his feet throughout his entire life.

Monasticism is not part of Islam and was never prescribed by Allah (سُبْحَانَهُ وَتَعَالَى). The faith leaves no space for practices such as self-harm or deliberate uncleanliness. In Islam, purity is a form of devotion, and cleanliness is inseparable from godliness. The true path to drawing near to Allah (سُبْحَانَهُ وَتَعَالَى) lies not in extreme self-denial, but in faithfully following the Scriptures He has revealed to humanity.

The Holy Prophet Muhammad (ﷺ) stated: "*There is no monasticism in Islam. My Ummah does not flee to the jungles and mountains out of fear of temptations and distractions, but rather counteracts them by worshipping Allah* (سُبْحَانَهُ وَتَعَالَى) *Alone*”. According to a tradition related both in Bukhari and Muslim, one of the Companions said, “*He would keep up prayers throughout the night*”; another said that “*he would fast perpetually without ever observing a break*”; and a third one said, “*He would never marry and would have nothing to do with women*." When the Holy Prophet (ﷺ) came to know what some of the people had resolved, he said: “*By God, I fear Allah the most and remain conscious of Him at all times; yet my way is that I observe the fast as well as break it; I keep up the prayer during the night as well as have a sleep; and I also marry the women. The one who does not follow my way does not belong to me*."

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Tawḥīd or Trinity

Tawḥīd (تَوْحِيد)

The word "**Tawḥīd**" is derived from the Arabic word "wahhada". It is the fundamental concept in Islam which refers to the **Oneness** of Allah (سُبْحَانَهُ وَتَعَالَى). Tawḥīd emphasises the worship of Allah alone, without any form of idolatry or polytheism.

Throughout the Qur`an, (تَوْحِيد) Tawḥīd stands out over and above everything else. Every ayah and surah of the final scripture, "The Qur`an," reflects Tawḥīd. This was also the case in the original Taurat and Injil. Although Christians and Jews believe in one God, they also associate other beings with Allah (سُبْحَانَهُ وَتَعَالَى), such as Jesus and Ezra, which is termed as "shirk," i.e., an unforgivable sin.

Surah al-Ankabut, the ayat 2 and 3 (below) underline the concept of Tawḥīd. Simply saying that "we believe" is not enough. One has to prove and show in practice the strength of your faith. It is easy enough to be a hypocrite, but to stand on what you believe would prove the strength of your character. In the early days of Islam, newly converted Muslims faced all sorts of physical and mental torture.

Taurat was given to Moses, the Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) in the Egyptian language, which is almost extinct. Similarly, the Injil (Gospel) was written in Aramaic, which again is non-existent. Even if these languages existed today, the original Taurat and Injil do not. Hence, the Jews and the Christians base their arguments on translations of translations of translations. In other words, in the absence of the originals, they are non-starters and lose their arguments from the word go.

Many a Christian friend thinks of the current Bible as the final holy book, not appreciating the fact that the interpreter could have misunderstood or not been able to translate some of the words, verses, or parables given in the original Injil (Bible). Hence, there's more reason for having the original side by side with the translated version, if only for personal satisfaction. When asked, “Why don’t you read the Qur`an?” their stock answer is, We don’t need to,” as if the current version were the be-all and end-all.

Some Christians may ask, What if we do not have the original Bible?' Which is true to a large extent. The answer is the Qur`an because the source is the same. That is, the One who gave the Taurat and Injil also gave the final Scripture, culminating all the previous holy Scriptures.

The Qur`an is written in Arabic, exists today, as it was revealed some 1500 years ago. The Qur`an emphasises the continuity of the divine message through various Prophets and scriptures, indicating that its teachings are not entirely new but confirm previous revelations with the final adjustments:

وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنْذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ

46:12 ***Yet before this the Book was revealed to Moses as a guide and a mercy. This Book, which confirms it, is in the Arabic tongue to warn the wrong-doers and to give good tidings to those who do good.***

As for the Prophets of Allah **(سُبْحَانَهُ وَتَعَالَى)** (peace be upon them all), they are not the next of kin by any means. They are, in fact, the chosen people to convey the message of Tawḥīd and commandments from Allah **(سُبْحَانَهُ وَتَعَالَى)**.

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ

46:9 (O Muhammad) ***Tell them: “I am not the first of the Messengers; and I do not know what shall be done with me or with you. I follow***

only what is revealed to me, and I am nothing but a plain warner."

At several places in the Qur`an, Allah **(سُبْحَانَهُ وَتَعَالَى)** has pointed out that the Qur`an is not only the final Scripture but also preserved by Allah **(سُبْحَانَهُ وَتَعَالَى)**, redefining all the rules and regulations as summarised in Surah Maidah:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ(٤٨)

5:48 ***Then We revealed the Book to you*** (O Muhammad!) ***with Truth, confirming whatever of the Book was revealed before, and protecting and guarding over it. Judge, then, in the affairs of men in accordance with the Law that Allah has revealed, and do not follow their desires in disregard of the Truth which has come to you. For each of you We have appointed a Law and a way of life. And had Allah so willed, He would surely have made you one single community; instead, in order to test you by what He gave you. Vie, then, one with another in good works. Unto Allah is the return of all of you; and He will then make you understand the truth concerning the matters on which you disagreed.***

The Qur`an confirms that all those previous Books **(not the translated versions)** sent down by Allah **(سُبْحَانَهُ وَتَعَالَى)** at various times and in different languages, constitute one and the same Book. Their author is one and the same; their aim and purpose are the same; their teaching is the same; and the knowledge which they seek to impart to mankind is the same. It is Allah (سُبْحَانَهُ وَتَعَالَى) Himself Who altered the legal prescriptions to suit different nations at different times and in different circumstances. The Qur`an,

culminating all the previous Scriptures is the Final Book of Allah (سُبْحَانَهُ وَتَعَالَى), revealed to the Final Prophet Muhammad (ﷺ).

The Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) will not be the last Prophet to come. He will return (before the Day of Judgement), because he never died in the first place. The very first words spoken by Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) (Jesus) while still in the cradle:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

19:30 The child cried out: "Verily I am Allah's servant. He has granted me the Book and has made me a Prophet. (Surah Maryam).

This statement laid the foundation for his message, emphasising his servitude to God and his role as a Messenger.

Tawḥīd is sustained and emphasised by every Prophet of Allah (سُبْحَانَهُ وَتَعَالَى), from Adam (عَلَيْهِ ٱلسَّلَامُ) to His last Messenger Muhammad (ﷺ). Even Pharaoh's final words, uttered when he was drowning:

آمَنْتُ أَنَّهُ لَا إِلَٰهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

10:90 'I believe that there is no god but Allah in Whom the Children of Israel believe, and I am also one of those who submit to Allah. (Surah Yunus)

The Bible does not mention this happening, but the Talmud says explicitly that when Pharoah was drowning, he uttered: ***Who is like Thee, O Lord, among the gods?***

The same was true when the queen of Sheba conceded:

قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

27:44 "My Lord, I have been inflicting much wrong on myself. Now I submit myself with Solomon to Allah, the Lord of the whole Universe." (An-Naml)

The word **"Islam"** is derived from the Arabic word "Salam," which means **peace**. Islam also means **surrender** to the will of Allah (سُبْحَانَهُ وَتَعَالَى), **a way of life** preached and stressed upon by all the Prophets of Allah **(إِنَّ** (سُبْحَانَهُ وَتَعَالَى). **الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)**

3:19 ***Indeed, Islam is the only right way of life in the sight of Allah.*** (Surah al-Imran)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

3:85 ***Whoever adopts any other than this way of submission*** (Islam)***, it will not be accepted from him.*** (Surah al-Imran)

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ٢
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ٣

29:2-3 ***Do people think that they will be let go merely by saying: "We believe," and that they will not be tested, for We indeed tested those who went before them? Allah will most certainly ascertain those who spoke the truth and those who lied.*** (Surah al-Ankabut)

This is a pointer to hypocrites who claimed to be Muslims when among the Muslims and denied it when in the company of mushrikeen. The ayat (29:2-3) above were revealed before the migration to Madinah. The prevailing conditions in Makkah were extremely trying for true believers. Whoever accepted Islam was made a target of tyranny, humiliation and persecution. This had created an atmosphere of fear and fright, due to which most people were afraid of believing in the Prophet (ﷺ), despite acknowledging him to be a true Prophet (ﷺ) of Allah (سُبْحَانَهُ وَتَعَالَى) in their hearts. Nonetheless, the trying times could not shake off the determination of the strong-willed companions. Although sometimes they were overwhelmed by an intense feeling of anxiety and distraction. An instance of this is found in the tradition of Khabbab bin Arat (R.A), which has been related by Bukhari, Abu Dawud and Nasai. He says, "During the time when we had become tired of our persecution by the mushriks, one day I saw the Prophet (ﷺ) sitting in the shade of the wall of the Ka'bah. I went up to him and said, "*O Messenger of Allah, don't you pray for us. Hearing this, the Prophet's face became red with feeling and emotion, and said, the believers who have gone before you had been subjected to even greater persecutions.*

*Someone was made to sit in a ditch in the earth and was sawed into two pieces from head to foot. Someone's joints were rubbed with iron combs so as to withhold him from the faith. By God, this mission will be accomplished, and the time is not far when a person will travel without apprehension from Sana to Hadramout and there will be none but Allah Whom he will fear.***"**

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ

2:128 "Lord, make us Thy Muslims and raise from our offspring a community which should also be Muslim."

'Muslim' signifies he who bows in obedience to God, who acknowledges God alone as his Sovereign, Lord and Master, and the only object of worship, devotion and service, who unreservedly surrenders himself to God and undertakes to live his life in accordance with the guidance that has come down from Him.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ١٣١

2:131 Such was Abraham that when his Lord said to him: "Submit," he said: "I have submitted to the Lord of the Universe."

Islam is the appellation which characterises the above -mentioned belief and outlook which constitutes the core and kernel of the religion of all the Prophets who have appeared from time to time among different peoples and in different countries since the very beginning of human life.

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

2:132 And Abraham enjoined the same upon his children, and so did Jacob: "My children! Behold, Allah has chosen this religion for you. Remain till death in submission (to Allah)**."**

Religion (**الدّينَ**) "Din" is a Qur`anic technical term, signifying the way of life, the system of conduct, and the code on which man bases his entire mode of thought and action.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

2:133 Why, were you witnesses when death came to Jacob? He asked his children: "Whom will you serve after me?" They said: "We shall serve your God, the God of your forefathers, Abraham, Ishmael and Isaac, the One God, and unto Him do we submit." (Al-Baqarah)

The ayat above point to only one thing, i.e., Tawḥīd (تَوْحِيد) preached by all the Prophets (Allah's peace be them all) The Prophet Yusuf (عَلَيْهِ ٱلسَّلَامُ) prayed:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

12:101 "Let me die as a Muslim and join me with the righteous in the end." (Surah Yusuf)

The Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) said to his people:

وَقَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ

10:84 "O my people, if you sincerely believe in Allah, put your trust in Him, if you are Muslims." (Surah Yunus)

There is no escaping of the fact that all the Prophets of Allah (سُبْحَانَهُ وَتَعَالَى) have one and the only religion, and that is **"Islam"**. The actual religion of Israelites was also Islam, **not Judaism** which came into existence long after the revelation of the **Taurat**.

إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

5:44 Indeed, We sent down the Torah, in which there was guidance and light. The Prophets who submitted (to Allah) ***judged by it for the Jews, as did the rabbis and scholars, for they were entrusted with the Book of Allah and were witnesses over it. So do not fear the people; fear Me. And do not exchange My verses for a small price. Whoever does not judge by what Allah has***

revealed—such people are the disbelievers.
(Surah Al-Ma'idah)

"***Revelation of the Torah***" Allah reminds the Children of Israel that the Torah was a divine revelation, containing guidance (هُدًى) and light (نُورٌ)—that is, clarity, truth, and a complete moral framework. "***Prophets and Scholars Judged by It***" The verse explains that the Prophets from the lineage of Israel, along with their rabbis (الرَّبَّانِيُّونَ) and scholars (الأَحْبَارُ), all judged according to the Torah—not according to personal opinion. This establishes a fundamental principle: *religious authority is legitimate only when it remains faithful to revelation*.

Allah (سُبْحَانَهُ وَتَعَالَى) then warns them: Do not fear people; fear Me alone. Do not trade My verses for worldly gain. This refers to religious leaders who altered divine rulings to please influential individuals or to secure status, wealth, or favour.

The verse concludes with a striking declaration: "***Whoever does not judge by what Allah has revealed—they are the disbelievers***." Meaning: knowingly and arrogantly rejecting divine law is an act of disbelief. It stands as a warning to any community that abandons revelation for personal, social, or political motives.

Ahadith: When a Jewish couple committed adultery, the Prophet ﷺ asked them to bring the Torah. He placed it on a cushion and said: "*I believe in you and in the One who revealed you*." Then he ordered the punishment as written in their own scripture (Sahih al-Bukhārī, Sahih Muslim) The hadith directly reflects the verse ***(5:44)***: The Torah contained guidance. Jewish scholars had concealed its rulings. The Prophet ﷺ restored the original judgment.

Hadith on religious corruption: The Prophet ﷺ said: "*The nations before you were destroyed because when a noble person stole, they let him go; but when a weak person stole, they punished him*." (Sahih al-Bukhārī) This mirrors the warning in (5:44): Do not distort justice Do not fear people. Do not compromise divine law.

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

5:111 And when I inspired the disciples to believe in Me and My Messenger (Isa)***, they said: We believe and bear witness that we are Muslims.***
(Surah Al-Ma'idah)

Islam was preached by all the disciples of Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ). Yet many Jews and Christians, when confronted with the Qur'anic verses on this subject, respond by saying that they "do not believe in the Qur'an," as though disbelief alone were sufficient to dismiss its message. They then refer to the Bible or the Talmud as if these texts existed today in their original, unaltered form.

The truth is that the **original** Tawrah and Gospel were indeed revelations from Allah. The question, however, is: *where are those original scriptures now?* One would naturally wish to examine the earliest manuscripts to determine whether the translations and versions in circulation today retain the authenticity, accuracy, or even the essence of the original divine message.

For example, according to the Bible, ***when God said to Moses*** (peace be upon him) ***that He would send him to Pharaoh, Moses*** (peace be upon him) ***replied: Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (Exodus 3: 11)***.

God persuaded and encouraged Moses (peace be upon him) ***by giving him signs but he was still reluctant and said: O my Lord, send, I pray thee, by the hand of him whom thou wilt send.*** **(Exodus 4: 13)**.

And the Talmud goes even further than this and says that *there was an argument between God and Moses* (peace be upon him) for seven days that he should become a Prophet *but Moses* (peace be upon him) *did not accept the offer*. At this God was angry with him and so made his brother Aaron (peace be upon him) a partner in his Prophethood. Moreover, He deprived the descendants of Moses (peace be upon him) of the office of priesthood and

bestowed it on the descendants of Aaron (peace be upon him).

First, Allah (سُبْحَانَهُ وَتَعَالَى) does not argue with His creation, as Moses appears to have, according to Exodus: "*Who am I, that I should go unto Pharaoh*". Second, "*God persuaded Moses*" as if God had no control over Moses, who showed his reluctance to obey the command.

Clearly, the two versions depict Allah (سُبْحَانَهُ وَتَعَالَى) to be suffering from human weaknesses and Prophet Moses (peace be upon him) from inferiority complex. Both, Bible and Talmud make God sounds as if He depended on His creation.

According to the Qur`an, as-Samad (الصَّمَدُ) is independent of all, and all others are dependent upon him." He (سُبْحَانَهُ وَتَعَالَى) has no superior. as-Samad (الصَّمَدُ) is faultless. He who decides whatever he wills and does whatever he wills without there being anyone to revise his judgment and decision.

In light of the above ayat from the Qur`an and quotes from Bibles and Talmud, there is a thought-provoking verse in surah Yunus:

وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يَعْقِلُوْنَ

10:100 and Allah lays abomination on those who do not use their understanding and conduct.

This verse establishes a foundational truth about guidance: **faith is ultimately a gift from Allah**, granted only to those whose hearts He allows to open. Human beings may hear the message, witness the signs, and encounter the truth repeatedly, yet belief will not settle in the heart unless Allah permits it. This is not compulsion; rather, it is the divine law that **guidance is given to those who sincerely seek it**, reflect upon it, and approach it with humility.

The second part of the verse explains why some people remain deprived of guidance: **Allah places (رِجْسَ) "rijs"** (defilement, confusion, misguidance) **upon those**

who refuse to use their intellect. This refers to people who:

- turn away from reflection
- ignore clear signs
- follow desires instead of truth
- cling to inherited beliefs without examination

Such individuals are not denied guidance arbitrarily; they **close the door themselves**, and Allah leaves them to the consequences of their own choices. The verse (10:100) further makes it clear that:

- Only Allah possesses perfect knowledge
- Human beings cannot intercede without His permission
- Past scriptures were altered because people followed desire over truth
- Justice and balance are woven into the fabric of creation

The verse (10:100) reinforces all of these themes.

1. Divine Guidance Is Not a Human Achievement

Just as humans cannot comprehend the full extent of Allah's knowledge, they also cannot attain faith through intellect alone. Faith is a **divine bestowal**, not a human invention. This directly challenges those who reject the Qur'an on the basis of personal preference or inherited tradition.

2. Human Responsibility Lies in Using Reason

Allah does not demand blind belief. He commands reflection, contemplation, and sincere seeking. Those who refuse to think—who reject revelation simply because it contradicts their desires—are the ones upon whom "defilement" descends.

This ties back to earlier point: Rejecting revelation is not an intellectual stance; it is a moral failure.

3. The Verse Exposes the Flaw in Saying **"We Don't Believe in the Qur'an".** That is, when Jews or Christians dismiss Qur'anic verses by saying, "*We don't believe in the*

Qur'an," they imagine that disbelief is a valid argument in itself. But the verse (10:100) reveals that:

- disbelief is not a position of strength
- it is a sign of a heart deprived of guidance
- it stems from refusing to reflect upon truth

Thus, their objection does not weaken the Qur'an; it exposes their own spiritual condition.

4. Guidance Is a Test, Just Like Wealth and Children

You noted earlier that the greatest tests are wealth and children. This verse adds another layer: **Guidance itself is a test.** Those who seek it are elevated; those who turn away are left to wander.

5. The Verse Reinforces the Theme of Balance

Just as Allah set a balance in the heavens and the earth, He also set a balance in the human heart:

- humility leads to guidance
- arrogance leads to misguidance

This mirrors our earlier discussion on disturbing the cosmic balance. Rejecting revelation is, in fact, **disturbing the moral balance** within oneself.

In summary, **Divine guidance is a mercy, human responsibility is real, and rejecting revelation is a self-inflicted loss.**

The Qur'an repeatedly urges the reader to think, reflect, and use their intellect. Its text has remained unchanged—letter for letter—for nearly 1500 years and will remain preserved until the end of time. No other scripture, whether the Bible, the Torah, or the Talmud, can make such a claim. So, the question naturally arises: would a sincere seeker choose the original revelation or a later, altered imitation?

Consider also that **Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) fasted for forty days and nights in the wilderness. Whom was he worshipping during that time—himself, or Allah (سُبْحَانَهُ وَتَعَالَى)? Was his devotion rooted in Tawḥīd or in the**

concept of a Trinity? "The Way of Life" advocated by all of Allah's Prophets (Peace Be Upon Them All) was not Judaism, Christianity, or monasticism, nor was it "Muhammadanism," but to surrender to the Divine Command **(تَوْحِيد) Tawḥīd**. People who reject one Prophet are on the verge of rejecting all Prophets and are considered nonbelievers. This is not a new phenomenon either. It dates back to Noah's words to his people:

اِنِّیۡ لَـکُمۡ رَسُوۡلٌ اَمِیۡنٌ ۱۰۷ فَاتَّقُوا اللّٰہَ وَ اَطِیۡعُوۡنِ ۱۰۸

26:107-108 ***I am a trustworthy Messenger to you; so fear Allah and obey me.***
(ash-Shu'ara)

When a Messenger is sent, obedience to him is obedience to Allah, for he speaks only what his Lord commands. To accept a Prophet is to walk behind his guidance; to reject him, or to defy him after recognising the truth, is to rebel against the One (سُبْحَانَهُ وَتَعَالَى) who sent him. Thus, the warning to "fear Allah" is a reminder that turning away from a Messenger is turning away from Allah (سُبْحَانَهُ وَتَعَالَى) Himself.

And know that Tawḥīd is the key that opens the Gates of Paradise. Without it, even the greatest acts of charity fade into dust on the Day of Resurrection. Yet Allah, the Most Merciful and the Most Just, never lets a single good deed go to waste. Every kindness is rewarded — but the unbeliever receives his reward in this fleeting world, while the believer finds his reward both here and in the eternal life to come. [Sahih Muslim 2808]

Trinity

The man's nature being as it is, he likes to see something before putting his faith in it. Not appreciating the fact that eyes can be deceiving. Eyes need light; they are useless in the dark. This is where Islam is different from other faiths. Muslims see God with their hearts and minds.

Even in actual Christianity, at first, the people saw the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) (Jesus) as an intermediary, i.e., someone who represented God which is fine as far as vicegerency goes. The concept of the **"Trinity"** itself may go as far back as the Greek-speaking Egyptian Jewish philosopher and prolific writer **Philo Judaeus** (20 BCE - 50 CE), also known as Philo of Alexandria. According to his writing, Philo attempted to reconcile Jewish scripture with Greek mythology. In the process, he came across the word **"Logos"**. In Greek thought, Logos is a profound concept which transcends mythology and enters the realms of philosophy and theology.

Logos is often translated as "**word",** "**reason",** or "**principle".** The idea of Logos was first introduced by the philosopher Heraclitus (535–475 BCE), who used it to describe the rational principle (referring to the Almighty), which governs the cosmos and maintains order.

Incidentally, being a Jew, Philo himself never committed that Isa (عَلَيْهِ ٱلسَّلَامُ) (Jesus) was the son of God, nor did he explicitly teach the Christian doctrine of the Trinity, which came about much later. Although his ideas about the **Logos** greatly influenced early Christian thought.

The first thing which misled the Christians was their exaggerated gullibility. They went beyond the limits in their reverence and love of Christ, which led them to apply epithets like "**Lord**" and "**Son of God**" to Jesus Christ, to ascribe divine attributes to him, and to invent the doctrine of atonement when, in fact, there is absolutely no room for such perception in the teachings of the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ)

Philo Judaeus is renowned for his works which blend Jewish theology with Greek philosophy, particularly “Platonism”. Whereas, Plato, an ancient Greek philosopher (428/427 - 348/347 BCE), himself emphasised the existence of a higher, unchanging reality beyond the physical world, i.e., One God. Only the thinkers like Philo integrated Logos into Jewish philosophy, describing it as an intermediary between God and the world.

Since Philo lived part of his life at the same time as Jesus Himself, it stands to reason that his work ought to be more authentic than some of the translated versions of the Bible. In some quarters, Philo is regarded as a forerunner of Christian theology. Upon close examination, Philo's work may appear to have significantly contributed to the development of the concept of "Trinity"; he never really believed in it.

In short, the actual Christianity was badly damaged for two reasons:

(1) Greek philosophy (**Logos)** gave birth to “Trinity”. It is also important to note that the Greeks themselves were steeped in idolatry. Their mythology is brimming with gods and goddesses. To name a few:

- **Zeus**: King of the gods, ruler of the sky, lightning, and thunder.
- **Hera**: Queen of the gods, goddess of marriage and family.
- **Poseidon**: God of the sea, earthquakes, and horses
- **Athena**: Goddess of wisdom, warfare, and crafts.
- **Apollo**: God of music, poetry, prophecy, and the sun.
- **Artemis**: Goddess of the hunt, wilderness, and the moon.
- **Ares**: God of war and violence.
- **Aphrodite**: Goddess of love, beauty, and desire.
- **Hermes**: Messenger of the gods, god of travellers and commerce.
- **Hades**: God of the underworld and the dead.

There are many more, including **Titans** and lesser deities.

The **Evangelist John** was so impressed with Philo's work that he gave Christianity a new dimension in **the Gospel of John**, where Jesus Christ is identified as the incarnate **Logos**, the **divine Word** through which all things were created.

(2) The second time Christianity was compromised was during the reign of Emperor Constantine the Great (306–337 CE), when Christianity transitioned from being a persecuted faith to becoming a dominant religion in the Roman Empire. The Constantinians too were idol worshippers. Their mythology is rich with deities representing various aspects of life and nature. They include:

Jupiter: King of the gods, associated with thunder and the sky.
Juno: Queen of the gods, goddess of marriage and childbirth.
Mars: God of war.
Venus: Goddess of love and beauty.
Minerva: Goddess of wisdom, arts, and war strategy.
Neptune: God of the sea.
Mercury: Messenger of the gods, god of commerce and travellers.
Diana: Goddess of the hunt and the moon.
Apollo: God of music, prophecy, and healing.
Vesta: Goddess of the hearth and home.
Ceres: Goddess of agriculture and fertility.
Pluto: God of the underworld.

Then the Council of Nicaea (325 A.D.) officially put paid to the deity of Christ and formulated it in the Nicene Creed.

> We believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of Light, true God of

true God, begotten not made, of one essence with the Father by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary and became man.

And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, **according to the Scriptures**; and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end. And in the Holy Spirit. But as for those who say, there was when He was not, and, before being born He was not, and that He came into existence out of nothing, or who assert that the Son of God is from a different hypostasis or substance, or is created, or is subject to alteration or change – these the Catholic Church anathematizes."

What runs in the bloodstreams is not easily removed. Even today, the influence of paganism is on display when one looks at the attires worn by pastors, padres, ministers, preachers, rectors and vicars. These attires and traits symbolise paganism and have nothing to do with the actual Christianity. And yet, we elect and revere these people as if they were God's representatives led by the Pope himself in the Vatican.

From an Islamic point of view, and as per the Qur`an itself, identified as the most authentic Holy Book in the universe, the Christians were told that the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) "Jesus" had been born without a father, i.e., by the Command of Allah (سُبْحَانَهُ وَتَعَالَى), which means **Kalimah,** the fundamental statement of belief that every Muslim must affirm. It is known as the **Shahada (توحيد) (Tawḥīd)**:

لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ

(La ilaha illallah, Muhammadur Rasulullah)

"There is no god but Allah, Muhammad is the messenger of Allah."

Kalimah expresses the monotheistic belief in one God (Allah (سُبْحَانَهُ وَتَعَالَى)) and the acceptance of Muhammad (ﷺ) as His final Prophet. Reciting the Kalimah with sincere belief is the primary requirement for someone to convert to Islam. According to the Qur`an:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

5:72 ***And surely, they disbelieved when they said: 'Christ, the son of Mary, is indeed God'; whereas Christ had said: 'Children of Israel! Serve Allah, Who is your Lord and my Lord.' Allah has forbidden Paradise to those who associate anything with Him in His divinity and their refuge shall be the Fire. No one will be able to help such wrong doers.*** (al-Ma'idah)

In Islam, "**Trinity**" is challenged the moment "**Kalimah**" (**لَا إِلٰهَ إِلَّا اللّٰه**) "La Ilaha Illa Allah" is recited. That is: (**لَمْ يَلِدْ وَلَمْ يُولَدْ**) 112:3 **He begets not, nor was He begotten.**

In Surah Ikhlas, Allah (سُبْحَانَهُ وَتَعَالَى) is defined as **"Ahad"** (**وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ**). 112:4 **"and none is comparable to Him"** That is, He is neither a father nor a son. Basically, the Surah Ikhlas essentially negates the concept of the Trinity from its very roots.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّىٰ يُؤْفَكُونَ

5:75 ***The Messiah, son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food*** (as other mortals do)***. See how We make Our signs clear to them; and see where they are turning away!*** (Surah al-Maida)

In the verse (5:75) above words, the Christian doctrine of the divinity of Christ is repudiated. The nature of the Messiah is clear that he was a human being. He was born from the womb of a woman who had a known genealogy, who possessed a physical body, who was subject to all the limitations of a human being, and who had all the attributes characteristic of human beings. He slept, ate, and felt discomforts of heat and cold. How could anybody with a shred of logic believe that such a being was either God or a partner or associate of God in His godhead? But the Christians continue to insist on the divinity of the Messiah, whose life has been portrayed in their own Scriptures as that of a human.

The **"Injil"** was revealed to the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) and cannot be called '**ta biblia,**' which is a Latin word for "the books," i.e., **Pentateuch,** made up of five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Taurat or Torah was revealed to the Prophet Musa (عَلَيْهِ ٱلسَّلَامُ). Neither Injil nor Taurat supports the ideology that God revealed Himself in human form. In terms of authenticity, according to the Reverend Charles Anderson Scott in The Encyclopaedia Britannica, "There is nothing in the three Gospels (of Matthew, Mark, and Luke) suggesting that Jesus was anything other than a human being." 'Jesus,' Isa (عَلَيْهِ ٱلسَّلَامُ) never claimed to be the son of God either. In fact, the Gospels are quite clear about Jesus being a human who was subject to his usual needs. That is, he passed through the natural stages of development, physical as well as mental. He suffered pain, hunger, thirst, fatigue, and a lack of sleep.

As for the miraculous birth of the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) "Jesus", the Qur`an says:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ(٩١)

23:91 Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what it has created,

and some of them would have gained supremacy over others. Glory be to Allah, far beyond what they describe. (Surah Al Muminoon)

وَمَا يَنْبَغِي لِلرَّحْمٰنِ أَنْ يَتَّخِذَ وَلَدًا ٩٢

19:92 It is not fitting for the Most Merciful to have a son. (Surah Maryam)

The disciples preached Christianity as they understood it from the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) himself. The Quran does not mention names but refers to the disciples as his "**helpers**." They travelled far afield to different parts of the world to spread the word of God. None of his "helpers" or the apostles ever mentioned or supported the doctrine of the Trinity.

Matthew was a 1st-century Galilean (presumably born in Galilee), the son of Alphaeus. He was a tax collector, which means he must have been literate, i.e., able to read and write in the prevailing language (Greek). It is debateable as to how long Matthew had known Jesus.

Paul was born in Tarsus, Turkey, during the Roman Empire. He was originally a Pharisee, a member of a Jewish sect that followed the strict teachings of the Torah. According to the Bible, Paul lived in the first century A.D. and was a very influential early Christian and missionary.

Luke was Paul's physician, and like Paul, he never met Jesus either. Luke wrote his work significantly later than Matthew and Mark. Luke speaks of Jesus as "a Prophet mighty in deed and word before God and all the people." (Luke, XXIV. 19).

Mark, also known as John Mark, was the cousin of Barnabas. According to the New Testament, Mark was the son of Mary, who was Barnabas's sister. Acts (12:12) and Colossians (4:10) mention this relationship. Barnabas, is known to have tutored and influenced Mark. Mark is traditionally believed to have been born around AD 30 in Cyrene, North Africa (modern-day Libya). He is known for authoring the Gospel of Mark, one of the four canonical gospels in the New Testament. Mark is believed to have

died on April 26, AD 68, in Alexandria, Egypt. A rope around Mark's neck dragged him through the streets and was led to his martyrdom.

Peter was one of the twelve apostles and the first leader of the early church. He is also known as “Simon, Simeon Peter, and Cephas." The New Testament accounts for Peter's journey to apostleship. According to church tradition, Mark's gospel is a collaboration with John and Mark, who wrote it as a summary of Peter's life.

John (Not to be confused with Isa’s cousin Yahya or John the Baptist) is traditionally believed to have been born around AD 6 in Bethsaida, Galilee, which was part of the Roman Empire at the time. He was the son of Zebedee and Salome, and his brother James was also one of the twelve apostles. For nearly 200 years, it was the subject of a debate whether John’s gospel should even be part of the Bible.

John is supposed to be the author of the Book of Revelation, the final book of the New Testament. Some people say that John wrote his work in Patmas, an island near the western coast of Turkey, while others say that his revelations were written in Ephesus, a prominent city in Asia Minor, also in Turkey.

According to the Qur`an, **Isa** (عَلَيْهِ ٱلسَّلَامُ), Jesus was born to a woman (Mary). He has specifically been called God's Command, i.e., the "**Kalimah**." God sent a command that Mary would become pregnant without the semen of a man, and she conceived. The Qur`an makes it clear that Isa (عَلَيْهِ ٱلسَّلَامُ) was a Prophet of Allah (سُبْحَانَهُ وَتَعَالَى). In fact, there’s a stark warning for those who insist that Isa (عَلَيْهِ ٱلسَّلَامُ) (Jesus) was the Son of God:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

7:36 ***But as for those who reject Our revelations and are too proud to accept them—these are the inmates of the Fire, where they will remain forever.*** (Surah al-A’raf)

Despite clear warnings, if non-believers continue to worship godheads or deities beside Allah (سُبْحَانَهُ وَتَعَالَى), then they should think of the moments when breathing their last on a deathbed.

٣٧ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

7:37 ***When Our angels*** (of death) ***will arrive to capture their souls. Then the angels will ask them, "Where are those now whom you worshipped instead of Allah?" They will answer "All of them have forsaken us" And they will give evidence against themselves that they had indeed denied the truth.*** (Surah al-A'raf)

The angel of death, on your deathbed, will ask you, "Where are your deities now?" By this time, your tongue will be tied, unable to utter a word; alas, it will all be too late, even to inform your nearest and dearest that there's only one God **(لَا إِلٰهَ إِلَّا اللهُ)**, and that they were wrong to worship so and so.

The Christians, with their undeniable love for Jesus, have gone too far in their devotion, viewing him as "**the Son of God**" and worshiping him as a deity, which goes against the teaching of the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ). The Jews, on the other hand, denied him altogether. According to Rabbi Markovitz (aish.com), the Jews do not accept Jesus, not even as the Messiah, because he did not fulfil the messianic prophecies nor embody the personal qualifications of the Messiah.

No Christian can deny the statements attributed to Jesus in the Gospels affirming pure monotheism—*that God is One and that there is no other besides Him*—a declaration that corresponds directly to **لَا إِلٰهَ إِلَّا اللهُ**, the essence of **Tawḥīd**. This central doctrine of Islam is echoed

even more clearly in the Gospel of John (16:12–15), where Jesus emphasises the unity and singular authority of God. (Chapter 16: vv12–15):

Isa (عَلَيْهِ ٱلسَّلَامُ) Jesus says:

16:12 **I have much more to say to you, more than you can now bear**.

16:13 But when **he**, the Spirit of truth, comes, **he** will guide you into all the truth. **He** will not speak on his own; **he** will speak only what **he** hears, and **he** will tell you what is yet to come.

16:14 **He** will glorify me because it is from me that **he** will receive what **he** will make known to you.

16:15 All that belongs to the Father is mine. That is why I said the Spirit will receive from me what **he** will make known to you.

The pronoun **"he"** mentioned in the Gospel of John (16:12–15) refers to the one who would later receive al-Qur'an, the most authentic and preserved Book in existence. The Qur'an itself records Prophet 'Īsā (عليه السلام) foretelling the arrival of a future messenger named **Ahmad**: ***"…giving glad tidings of a Messenger to come after me whose name will be Ahmad."*** (Qur'an 61:6)

This clearly indicates that the name "Ahmad" was already known in earlier scriptures and formed part of divine revelation long before the birth of the Prophet Muhammad (ﷺ). In other words, **"Ahmad" was a divinely chosen name, revealed centuries before his arrival**.

If we now replace the pronoun **"he"** in Jesus's statement with the actual name **Ahmad**, the passage in John 16:12–15 would read as follows:

16:12 I have much more to say to you, more than you can understand now.

16:13 But when **Ahmad**, the Spirit of truth, comes, **Ahmad** will guide you into all the truth. **Ahmad**

will not speak on his own; **Ahmad** will speak only what **Ahmad** hears (Wahy c/o Jibreel, and **Ahmad** will tell you what is yet to come.

16:14 **Ahmad** will glorify me because it is from me that he will receive what **Ahmad** will make known to you.

16:15 All that belongs to the Father is mine. That is why I said the Spirit will receive from me what **Ahmad** will make known to you.

In light of the passage in the Gospel of John (16:12–15), one might well challenge Christian scholars to confront a clear choice: either remove these verses from the Biblical text or determine which doctrine they uphold—**Tawhīd** or the **Trinity**. The two cannot be reconciled.

Islam recognises no deity besides Allah (سُبْحَانَهُ وَتَعَالَى), and directing worship to anyone else is the gravest sin. On the Day of Resurrection, all those once relied upon—saints, scholars, or spiritual figures—will be concerned only with themselves, and even Shayṭān will deny responsibility, saying people followed him by choice. Ultimately, every person will be accountable for their own spiritual state.

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

39:7 No bearer will bear the burden of another (Surah Az Zumar)

As for the **"Christ died on the Cross for our sins"**, it is a very sobering thought. It is like living in a comfort zone with our heads buried in the sand. A lot of wars and bloody massacres are taking place in the world, and to suggest that no matter what we do, "we have already been forgiven" is making a mockery of Biblical teaching, which says that we are on trial here in this world. (Matthew: 5:10-12 (NIV), Romans: 5:3-4 (NIV), and Corinthians: 4:17 (NIV))

In truth, all our deeds, good and bad, will be counted on the Day of at-Taghabun (**التَّغَابُنِ**), "mutual

exchange". You can believe what you like, but on that "Day", no one, not even the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ), will come to your rescue. There, it will be a matter of each to his own. That is, only you alone will be responsible for all the deeds carried out in this world. The Qur`an is quite clear that we are being tested at every step of the way in this world. The results would be declared on the Day of Resurrection.

Ethiopian Bible

Early Christian writers and later church traditions believed that Jesus had more followers than just the famous Twelve. Many of these accounts mention **70 or 72 disciples**, based on the Gospel of Luke (10:1). A few rare traditions even speak of **84**, which explains why different churches ended up preserving different lists.

The **Ethiopian Orthodox Tewahedo Bible**, which is around 800 years old, is one of the oldest and most independent biblical traditions in the Christian world. It contains **81 books in total—46 in the Old Testament** and **35 in the New Testament**. The word **Tewahedo** literally means "being made **one**" or "unity" and is derived from the Arabic word (**تَوْحِيد**) **"Tawḥīd."**

When we compare the **81 books** preserved in the Ethiopian canon with the much shorter **NIV (New International Version)**, it naturally raises the question of **who decided which scriptures to keep and which to leave out**. What stands out most is that: **(a)** the idea of **Tawḥīd** (تَوْحِيد)—pure divine unity—was gradually replaced by the doctrine of the **Trinity**, and **(b)** Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) came to be described as the "son of God," a belief unknown in the first three centuries, before Christianity drifted from its early prophetic foundations and became increasingly shaped by Roman culture.

This difference can also be understood through an event involving the devout Christian king, **Negus**, who

invited the Muslim emigrants from Makkah to his court and listened to the message of the Holy Prophet (ﷺ). Ja'far ibn Abi Tālib (رَضِيَ ٱللَّهُ عَنْهُ), one of the Prophet's companions living in Ethiopia at the time, later repeated the king's words:

"*May God bless you and the one from whom you have come. I bear witness that Muhammad* (ﷺ) *is the Messenger of Allah, and he is the very one whose coming is mentioned in the Gospel and whose glad tidings were given by Isa, the son of Mary*."

Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) often referred to Allah (سُبْحَانَهُ وَتَعَالَى) as "*the Father*," meaning **the Creator**. The Gospel of John records a prophecy in which he says: "*And I will ask the Father* (Allah سُبْحَانَهُ وَتَعَالَى)*, and He will send you another advocate* (Ahmad) *to help you and remain with you forever.*" **(John 14:16)**

To understand the real meaning of these Biblical passages, it is important to remember that Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) spoke **Aramaic**, also known as **Syriac**. This language is very close to Arabic in both grammar and vocabulary. Hebrew is also related to Aramaic and Arabic, but the local Hebrew dialect had already died out more than two centuries before the birth of ʿĪsā (عَلَيْهِ ٱلسَّلَامُ).

When the **Seleucids**—a Macedonian Greek dynasty—came to power, Syriac replaced Hebrew as the common language. Their Hellenistic empire, created after Alexander the Great's conquests, stretched from Europe into Asia and peaked under Antiochus III before collapsing due to internal conflict and pressure from Rome and Parthia.

The ordinary people of Palestine spoke a local dialect of **Syriac**, though their accent and expressions differed slightly from the Syriac used around Damascus. This makes it clear that whatever Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) said to his disciples would have been spoken in **Syriac**.

Palestinian Christians continued using this dialect for nearly **three centuries after the Muslim conquest**, and it was only in the **9th century** that Arabic

gradually replaced it. In the passages from the Gospel of John mentioned earlier, Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) speaks of someone who will come after him—describing him as "the prince of this world, one who will remain forever, guide people to all truth, and bear witness to ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) himself."

The phrase "**one who will remain forever**" can only refer to the final Revelation—the Qur'an—sent to the last Prophet, Muhammad (ﷺ), which will stay preserved and unchanged until the end of time. From these descriptions, it becomes evident that Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) was foretelling the coming of Prophet Muhammad (ﷺ).

Shirk

Shirk in Islam means associating partners with Allah (سُبْحَانَهُ وَتَعَالَى)**, whether through worship, belief, or reliance on other beings or powers. It is considered the gravest sin because it directly contradicts *Tawhid* (تَوْحِيد)** (the absolute oneness of God)**.**

The Arabic word **"Shirk" (شِرْك)** literally means *"association"* or *"partnership"*. Linguistically, the root *sh-r-k* (ش ر ك), means *to share* or *to associate as a partner*. The Qur'an states that Shirk is unforgivable if one dies without repenting from it:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

4:48 Surely Allah does not forgive that a partner be ascribed to Him, although He forgives any other sins for whomever He wills. He who associates anyone with Allah in His divinity has indeed forged a mighty lie and committed an awesome sin.

The verse is very direct and important. Shirk is seen as the biggest wrong because it denies the very foundation of faith ***"Tawhid* (تَوْحِيد)"**: that Allah is One, unique, and without partners. Any other mistake or sin—lying, stealing, hurting someone, etc.—can be forgiven if Allah (سُبْحَانَهُ وَتَعَالَى) wills, especially if a person repents sincerely. Allah will not forgive shirk (associating partners with Him, like saints, idols, or imagined gods—and treats them as equals to Him, that is crossing the ultimate line. Why? Because it breaks the core truth of Islam, Tawḥīd **(تَوْحِيد)** (Oneness of God). The verse (4:48) is reminding us: Never put anyone beside Allah in worship or belief.

A notable minority rejects belief in God altogether—these are the atheists. In contrast, the overwhelming

majority profess faith in God, yet many entwine their devotion with additional practices. This often takes the form of reverence for manmade idols or elaborate shrines, treating those interred within as though they were the primary intermediaries to the divine.

قُلْ اَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَرُوْنِيْ مَاذَا خَلَقُوْا
مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِى السَّمٰوٰتِ ۚ اَمْ اٰتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰى بَيِّنَتٍ مِّنْهُ ۚ بَلْ اِنْ
يَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ بَعْضًا اِلَّا غُرُوْرًا

35:40 ***Say to them*** (O Prophet)**: *"Have you ever seen those of your associates upon whom you call apart from Allah? Show me what have they created in the earth? Or do they have any partnership*** (with Allah) ***in the heavens? Or have We given them a Book so that they have a clear proof*** (for associating others with Allah in His Divinity)***?" Nay, what these wrong-doers promise each other is nothing but delusion.***

"***Associates of yours***", because they are not in fact the associates of Allah, but the ones whom the polytheists themselves have made associates of Allah. Think about it this way: "Has God ever given us a written command saying that certain people or beings have the power to heal the sick, provide jobs, or control the destiny of others? Has He ever declared that they are His representatives in different parts of the world, so that we should pray to them, give them gifts, and thank them for blessings? If such a command exists, then show it. But if no such proof can be found—neither in the heavens, nor in the earth, nor in any divine book—then on what basis are these beliefs built? When asked for evidence, no one can point to a sign or a scripture that shows God Himself gave these powers to others."

So, the question remains: who gave you the right to assign divine powers to anyone? Are humans themselves the owners of God's authority, free to distribute it as they please? Clearly, the answer is no. Therefore, these practices of worshipping or relying on others besides God

have no foundation. They are human inventions, not divine truth. ***"…Nay, what these wrong-doers promise each other is nothing but delusion"*** That is, these religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter.

There are different forms of Shirk, including:

- **Shirk al-Akbar (Major Shirk)**: Associating partners with Allah in worship, belief, or attributes. For example, praying to another deity or believing that someone else has the same divine attributes as Allah (سُبْحَانَهُ وَتَعَالَى).
- **Shirk al-Asghar (Minor Shirk)**: This includes acts that can lead to major Shirk or diminish the purity of worship.
- **Shirk al-Khafi (Hidden Shirk)**: This is the subtle form of Shirk, such as having hidden motives in acts of worship that are not for the sake of Allah (سُبْحَانَهُ وَتَعَالَى).

Understanding and avoiding Shirk is crucial for maintaining the integrity of one's faith in Islam.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

4:48 Surely Allah does not forgive that a partner be ascribed to Him, although He forgives any other sins for whomever He wills. He who associates anyone with Allah in His divinity has indeed forged a mighty lie and committed an awesome sin.

Although the People of the Book claimed to follow the Prophets and the Divine Books they had, in fact, fallen a prey to polytheism. **"…forged a mighty lie…"** The Jewish religious scholars were meticulous about questions of subsidiary importance and devoted all their time to pondering over legal subtleties, and yet they treated

polytheism so lightly that they neither abstained from it themselves nor tried to prevent their people from falling a prey to polytheistic ideas and practices nor found anything objectionable in establishing cordial relations with the polytheists nor in supporting them.

Even in Muslim countries, some shrines are packed with devotees making all sorts of requests, as if the buried person is still alive, listening to their wishes. They are often seen kissing, touching, or bowing down to the graves as if the deceased's spirit is hanging about in the vicinity. This is happening without giving it a second thought that after a few years the body becomes part of the earth; even the bones eventually become brittle and merge into the soil. The Qur`an is clear about such adulation:

لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

13:14 To Him alone should all prayer be addressed, for those to whom they do address their prayers beside Him are altogether powerless to respond to them. The example of praying to any other than Allah is that of a man who stretches out his hands to water, asking it to reach his mouth, although water has no power to reach his mouth. The prayers of the unbelievers are a sheer waste.
(Ar-Ra'd)

Only Allah **(سُبْحَانَهُ وَتَعَالَى)** has the power to help and remove difficulties. This is a question of faith, i.e., you either believe it or you do not. Otherwise, Allah **(سُبْحَانَهُ وَتَعَالَى)** says, I AM nearer to you than your jugular vein:

(وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ)

50:16 We are nearer to him than his jugular vein.

The implication is that not only our words and deeds but even the hidden thoughts in our mind are in Allah's knowledge. His knowledge and power embrace every aspect of a person; nothing whether apparent or hidden is concealed from Allah **(سُبْحَانَهُ وَتَعَالَى)**.

Throughout the Qur`an, Allah **(سُبْحَانَهُ وَتَعَالَى)** has warned us against Shirk. For on the Day of Resurrection:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَاؤُهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ

10:28 And the Day when We shall muster them all together, We shall say to those who associated others with Allah in His divinity: 'Keep to your places - you and those whom you associated with Allah.' Then We shall remove the veil of foreignness separating them. Those whom they had associated with Allah will say. 'It was not us that you worshipped. (Surah Yunus)

"…**remove the veil of foreignness separating them** …" This is an extremely important point to be appreciated about the "belief" itself as if it were a separate entity, in which case the term "veil of foreignness" (**فَزَيَّلْنَا**) would relate to the imagery of concealment, camouflage, alienation, or separation. For example, some people worship cows, as in Hinduism, or a golden cow the Israelites manufactured in the absence of Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) or any other manmade objects for that matter, which can be felt or touched. Some people go to specific graves or shrines for help. On the Day of Resurrection, the Mushriks and their deities or whatever objects they worshipped shall stand in front of each other and recognise their respective positions. The worshipped *deities will affirm that they never asked to be worshipped.*

Shirk can take many forms, such as praying to other beings, believing in magic, or fortune-telling. If unchecked, all these rituals or practices from various communities around the world can and have become integral parts of the faith. Their deities, the angels, the jinns, the spirits, the forefathers, the saints, and all others as such whom they had set up as partners with Allah **(سُبْحَانَهُ وَتَعَالَى)** and rendered those rights to them which belong to Allah **(سُبْحَانَهُ وَتَعَالَى)** alone will dissociate themselves from their worshippers.

The soothsayers (عَرّاف)

لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ٨ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ٩
إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ١٠

37:8-10 These satans cannot listen to what transpires in the High Council for they are pelted away from every side and are repelled. Theirs is an unceasing chastisement. And if any is able to snatch a fragment, he is pursued by a piercing flame.

To understand this verse, one must remember that in the time of the Prophet (ﷺ), **soothsaying was widespread in Arabia**. Fortune-tellers claimed access to the unseen, predicted future events, located lost items, and offered people glimpses into their past and future. They asserted that they controlled certain jinn and devils who supplied them with hidden knowledge.

When the Prophet (ﷺ) was commissioned and began reciting the Qur'an—revealing past histories, foretelling future events, and declaring that an angel brought him revelation—his opponents quickly accused him of being just another soothsayer. They spread the claim that, like the fortune-tellers, he too was aided by a devil who brought him news from the heavens, which he then presented as divine revelation.

In response to this slander, Allah declares that **devils have no access to the heavens whatsoever**. They cannot overhear the conversations of the angels, nor can they obtain heavenly information. And if, by rare chance, a devil manages to snatch even a fragment, he is immediately pursued and struck by a blazing flame. In essence, the verse affirms that the vast cosmic order—administered by the angels—is perfectly guarded and utterly beyond the reach of devils. They cannot interfere with it, nor can they extract any knowledge from it.

وَحَفِظْنَٰهَا مِن كُلِّ شَيْطَٰنٍ رَّجِيمٍ ١٧

15:17 and have protected them against every accursed satan.

That is, these spheres are so fortified that they are beyond the reach of every Satan, for all Satans including those of jinns, have been confined to that sphere in which the Earth has been placed and they enjoy no more access to visit other spheres than the other dwellers of this sphere. This has been mentioned in order to remove a common misunderstanding. The common people believed, and still believe, that Satan and his descendants have a free access to every place in the universe. On the contrary, the Quran says that Satans cannot go beyond a certain limit and they have no unlimited power of ascension.

إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ ١٨

15:18 save him who may eavesdrop, and then a bright flame pursues him.

"…***eavesdrop…***" This is the answer to the false claim of the *soothsayers*, *diviners*, *hermits*, *conjurers* and the like who pretended to receive communications from the Heaven. The Quran says that in fact they do not possess any means of obtaining information about unseen things. Satans, however, try to eaves-drop because they are by nature more like angels than human beings, but in reality, they succeed in obtaining very little information about it.

In Arabic the word (**شِهَابٌ مُّبِينٌ**) "shihab-i-mubin" literally means a fiery flame. In Surah (**As-Saffaat, Ayat 10 above**), the same thing has been called shihab-i-thaqib (flame that pierces through darkness). This may or may not necessarily be a meteor for it is just possible that it may be some type of rays such as cosmic rays or even a stronger type which we have not been able to discover as yet. Anyhow, if the fiery flame that pursues Satans may be taken to be a meteor, a countless number of these can form a fortification around our sphere of the universe.

Scientific observations made with the help of the telescope have shown that billions of these meteors are rushing from space in a mass of rainfall. towards the earth's

atmosphere. Such a scene was witnessed in an eastern pan of North America on November 13, 1833.

On that "Day of Resurrection," which matters most, all these godheads and deities buried in shrines or tombs will declare, "We did not know at all that you worshipped us, for no reverence, no respect, no honour, no admiration, no regard, no adoration, no homage that you paid to us; no prayer, no supplication, no request, no offering, no gift you presented to us; and no praise, no prostration, no bowing down, no remembrance, no religious service, or ceremony or ritual you made in our name ever reached us."

Shirk can extend to personal self-image, self-worth, or an inflated ego. **Imam Ghazali** was totally committed to destroying idols. In his 'Ihya Ulum Ad Din', he says, "**The greatest idol is the idol of ourselves**". In the Qur`an it says:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

25:43 Have you ever considered the case of the person who has made his lust his god?

Here, Allah **(سُبْحَانَهُ وَتَعَالَى)** is referring to a person, slave to his lust and desires. Abu Hurairah related a tradition where the Holy Prophet declared, "*among all the false gods worshipped and served instead of Allah* **(سُبْحَانَهُ وَتَعَالَى)***, "one's own lust is the worst in Allah's sight."* Same thing is repeated in Surah at-Jathiya (kneeling):

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ

45:23 Then, have you ever considered the case of the person who made his lust his god, and Allah, in spite of knowledge, let him go astray and set a seal upon his heart and cars and laid a covering on his eyes? Who is there after Allah Who can guide him? Do you learn no lesson? (**Al-Jathiyah**)

"…the person who made his lust his god" means allowing one's lusts and impulses to dominate one's life—obeying whatever the self-demands, even when God has forbidden it, and avoiding what God has commanded simply

because the self dislikes it. When a person reaches this state, the true object of his obedience is no longer God, but his own desires. Whether he verbally calls his desires a 'lord' or not, whether he carves an idol or not, becomes irrelevant. The practical reality is that he is submitting to something other than God, and this constitutes a form of shirk. One cannot escape the charge of shirk merely because the tongue does not name the object of devotion as a deity or because one does not physically prostrate before it.

Major commentators have explained this verse in the same way.

- **Ibn Jarir** writes that such a person *"does not regard what Allah has forbidden as forbidden, nor what He has permitted as permitted."*
- **Abu Bakr al-Jassas** interprets it as: *"He obeys his desires in the manner one should obey one's God."*
- **Zamakhshari** explains: *"He is obedient to the passions of his soul, following it wherever it leads him, as though he were serving it with the devotion due only to God."*

From the context of this verse, it becomes clear that those who deny the Hereafter are often the very people who wish to follow their desires without restraint. They see belief in the Hereafter as an obstacle to their freedom. Once they reject accountability before God, their submission to their own desires only deepens, and they drift further into misguidance. Such people commit wrongdoing without hesitation; they feel no remorse when violating the rights of others; and they cannot be expected to restrain themselves out of respect for justice or truth.

The events and signs that should awaken a person's conscience are witnessed by them as well, yet they draw the opposite conclusion—believing their behaviour to be justified and even praiseworthy. No advice reaches their hearts, and no argument that might deter a person from evil has any effect. Instead, they continue

inventing new justifications for their unrestrained freedom, their minds occupied day and night with finding ways to fulfil their desires rather than engaging in any noble or elevated thought.

This is clear evidence that **denying the Hereafter destroys human morality**. The only force that truly keeps a person within the bounds of humanity is the awareness that one is accountable before God. Without this awareness—even if a person is highly educated—he can easily fall into behaviour worse than that of animals.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا

25:44 Can you take the responsibility of guiding such a one aright? Do you think that most of them hear or understand? They are only like the cattle; nay, even worse than the cattle. (Surah al-Furqan)

The Qur`an compares idolaters to cattle. The images that we create of ourselves in our minds are the ego's idols. These individuals blindly follow their lusts, just as sheep and cattle have no idea where their driver is taking them, whether it's to the meadow or the slaughterhouse. It is a pity that human beings, endowed with logic, should behave like cattle. In fact, their condition is worse than cattle's.

Some religious sects worship fire and consider the sun, moon, or other similar objects as deities:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

41:37 Among the signs of Allah are the night and the day and the sun and the moon. Do not prostrate yourselves before the sun, nor the moon, but bow down to Allah, Who created them. (Surah ha-Mim as Sajdah)

By themselves, all these planets are powerless without Allah’s command. The Sun or Moon are not the objects of worship. Some polytheist philosophers would argue that they worshipped God through these objects rather than the objects themselves. This implies that one

can only approach Allah (سُبْحَانَهُ وَتَعَالَى) through someone or something else. If you really are the God's worshippers, then there is no need for intermediaries. Even today, the rituals performed at some shrines leave one wondering: what or who are they worshipping? Why does it have to be via something else? Why not worship Allah (سُبْحَانَهُ وَتَعَالَى) directly?

Idol worshipping can vary from one mindset to another, from one degree to another. To love and cherish someone is one thing, but when that love turns into an ultimate devotion for someone apart from Allah **(سُبْحَانَهُ وَتَعَالَى)**, then it becomes something else. This sort of adulation usually begins with the idea that nearness to Allah **(سُبْحَانَهُ وَتَعَالَى)** can only be attained through someone else. Instead of praying directly to Allah (سُبْحَانَهُ وَتَعَالَى), they turn to so-called "Allah's favorites," often buried in shrines, asking them for help. Worse still, some sects have even allotted God a son, God forbid (نعوذبالله).

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ(١١٦)
مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ(١١٧)دُمْتُ

5:116-117 And Allah will say, "O Jesus son of Mary, did you say to the people, "Take me and my mother as gods rather than Allah?" He will say, "Glory be to You! It is not for me to say what I have no right to. Had I said it, You would have known it. You know what is in my soul, and I do not know what is in Your soul. You are the Knower of the hidden. I only told them what You commanded me: that you shall worship Allah, my Lord and your Lord. And I was a witness over them while I was among them; but when You took me to Yourself, You became the Watcher

over them—You are Witness over everything. (al-Maidah)

In surah al-Kahf, the Christians have been warned:

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ٤
مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنْ يَقُولُونَ إِلَّا كَذِبًا ٥

18:4-5 ***and also to warn those who say: "Allah has taken to Himself a son," a thing about which they have no knowledge, neither they nor their ancestors. Dreadful is the word that comes out of their mouths. What they utter is merely a lie.***

Tawḥīd (تَوْحِيد) is a doctrine based on the indivisible **Oneness.** It has been the belief of mankind from day man was created. Islamic teaching rests on the principle that there's an uncompromising monotheism at the heart of Islamic beliefs **(عقيدة)** "**Aqidah"** which sets Islam apart from other religions. Tawḥīd is a dominant factor as reflected throughout the Qur`an. Some of the ayat almost replicate the content of "Surah Ikhlas". For instance, consider the following:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا

25:2 ***He to Whom belongs the Sovereignty of the heavens and the earth: Who has begotten no son. Who has no partner in His Sovereignty Who created each and everything and then ordained its destiny!*** (Surah Al-Furqan)

The ayah (25:2) above is one of the most far-reaching verses of the Qur`an. According to Ahadith, the Prophet (ﷺ) taught this verse to every child of his family as soon as he or she was able to communicate. That is, Allah (سُبْحَانَهُ وَتَعَالَى) has not only created everything in the universe but also ordained its destiny, i.e., its shape, size, potentiality, characteristics, terms of existence, limitations, and extent of its development.

The idolatrous polytheists worship gods made of wood, stone, gold, silver, or some other substance. These

idols are not living things, and every Prophet of Allah (سُبْحَانَهُ وَتَعَالَى), from Noah (عَلَيْهِ ٱلسَّلَامُ) to the last Prophet, Muhammad (ﷺ), destroyed these deaf and dumb iconic structures in the name of **Shirk**.

The Christians claim to believe in a single God, but they are also committed to giving Him a son. The Father, the Son, and the Holy Ghost comprise their concept of God (**Trinity**).

The Jews claim to believe in one God, but their God was not without physical, material, and other human weaknesses. Their concept of God went for a stroll, appeared in human form, wrestled with his servant, and fathered a son Ezra.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Kalima

لاَ إِلَـهَ إِلاَّ اللَّهُ

(***La ilaha illallah***)

There is no god but Allah

(الكلمة الطيبة) The Kalima Tayyab, also known as **the Shahada**, is the Islamic declaration of faith and a fundamental statement which expresses the core belief in the **"Oneness" Tawḥīd (توحيد)** and the Prophethood of Muhammad (ﷺ).

مُحَمَّدٌ رَّسُوْلُ اللهِ

(***La ilaha illallah Muhammadur Rasulullah***)

Muhammad is the Messenger of Allah

Surah al-Fath (48:29)

Allah (سُبْحَانَهُ وَتَعَالَى) has referred to (كَلِمَةً طَيِّبَةً) Kalima (Tayyab) as a **good tree**:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

14:24 (Do you not see how) ***Allah has given the example of a good word? It is like a good tree, whose root is firmly fixed, and whose branches reach the sky***

Verse (14:24) presents one of the most beautiful parables in the Qur'an: a "**good word**" is compared to a "**good tree**" whose roots are firm and whose branches rise high. It symbolises faith that is pure, deeply rooted, and constantly fruitful.

"A good word" = Pure faith (Lā ilāha illā Allāh)

Classical commentators such as Ibn 'Abbās explain that the "good word" refers to the declaration of faith.

- It is pure, truthful, and life-giving.
- It transforms the believer from within.

"A good tree" = The believer

The believer is likened to a strong, flourishing tree:

- **Firm roots** → a heart anchored in sincerity and conviction
- **Branches reaching the sky** → righteous deeds rising to Allah

Why a Tree?

A tree:

- Draws nourishment from above (light) and below (soil)
- Grows steadily and silently
- Benefits others with shade, fruit, and beauty

This mirrors the believer whose faith:

- Draws from revelation and reflection
- Grows through worship and sincerity
- Benefits society through character and action

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

14:26 And the parable of a bad word is that of a bad tree—it is uprooted from the ground; it has no stability. (Surah Ibrahim)

"uprooted from the ground" This imagery teaches that:

- Falsehood has no foundation
- It cannot nourish the soul
- It collapses under scrutiny
- It produces no lasting good

Unlike the good tree that bears fruit "at all times," the bad tree is barren and unstable.

The Prophet ﷺ explicitly linked the "**good tree**" to the believer. Ibn 'Umar reported: ***"The Prophet ﷺ said: 'There is a tree whose leaves do not fall, and it is like the Muslim.'" They guessed various trees, and he said: "It is the date-palm***." (Sahih al-Bukhārī)

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۚ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

14:27 Allah keeps firm those who believe, with the firm word, in this worldly life and in the

Hereafter. And Allah leaves the wrongdoers to stray. And Allah does what He wills. ***(Surah Ibrahim)***

"The firm word" **= Lā ilāha illā Allāh.**

Classical commentators—including Ibn ʻAbbās—explain that the (الْقَوْلِ الثَّابِتِ) *qawl al-thābit* ("firm word") refers to the testimony of faith.

- It anchors the believer in this world.
- It remains with them in the grave when questioned.

Al-Barā' ibn ʻĀzib narrated that the Prophet ﷺ said that *when the believer is questioned in the grave, he answers with this testimony—this is the firmness granted by Allah*.

Firmness in the Hereafter

In the grave, when the angels ask:

- *Who is your Lord?*
- *What is your religion?*
- *Who is your Prophet?*

The believer answers correctly because Allah grants them firmness. The wrongdoer, however, is left without guidance and cannot respond.

"Allah leaves the wrongdoers to stray" Those who persist in injustice, arrogance, or disbelief are deprived of this divine support. Their hearts become unstable, and they falter both in this life and in the Hereafter.

For the believers, the **Kalima** (كَلِمَةً طَيِّبَةً) is the master key that opens all the gates of Paradise; everything else follows from it. Those who uphold *tawḥīd* remain steadfast in this world because their entire way of life is anchored in this "pure word."

The Kalima grants them clarity of vision, a strong intellectual foundation, and a coherent framework for understanding life. It becomes the guiding principle through which they navigate challenges and resolve difficulties. Through this pure word, they develop strength of character—an inner stability that protects them from the vices and temptations of the world. It offers firm principles

that bring peace of mind and safeguard them from deviation.

True believers in **lā ilāha illā Allāh** enter the Hereafter without fear or uncertainty, for what they encounter aligns perfectly with what they believed and lived by—as though they had always known it.

Ayat-al-Kursi
آية الكرسي

Just as Surah **(إخلاص)** Ikhlas is equivalent to one-third of the Quran, the (آية الكرسي) Ayat ul Kursi (from Surah al-Baqarah), according to a companion Ubay ibn Ka'b (RA), the Prophet (ﷺ) said, **"*Ayat al-Kursi is the greatest verse of the Qur`an*."** In another hadith (from at-Tirmidhi), narrated by Abdullah bin Mas'ud, **"*Allah has not created in the heavens nor in the earth what is more magnificent than Ayat Al-Kursi*."**

Sufyan ibn Uyaynah, (Jami at-Tirmidhi 2884) says, **"*Because Ayat Al-Kursi is the speech of Allah* (سُبْحَانَهُ وَتَعَالَى)*, and Allah's speech is greater than Allah's creation of the heavens and the earth*."**

Sunan al-Nasa'i (al-Kubrá), (Hadith 9928) graded authentic by al-Albānī. The Prophet ﷺ said: ***"Whoever recites Ayat al-Kursī after every obligatory prayer, nothing prevents him from entering Paradise except death."***

Imam Ghazali, in his 'Ihya Ulum Ad Din, says, *"The verse of the chair is a blessed verse; no one opens the difficulty, removes the disaster, and removes the sadness faster than the Ayat al-Kursi."*

A Hadith, narrated by Abu Huraira (Bukhari 5010): Once, *"Allah's Messenger (ﷺ) ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing the food. I caught him and said, "I will take you to Allah's Messenger (ﷺ)!" Abu Huraira then described the entire narration and said, "Please don't take me to Allah's Messenger (ﷺ), and I will tell you a few words by which Allah will benefit you." When you go to bed, recite Ayat al-Kursi, for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to*

come near you till dawn." When the Prophet (ﷺ) heard the story, he said, "He was telling you the truth, although he is a liar, and it was Satan."

The verse

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

2:255 ***"Allah — there is no god except Him, the Ever-Living, the Sustainer of all existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills. His Kursī extends over the heavens and the earth, and preserving them does not tire Him. He is the Most High, the Most Great."***

(اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

"Allah, the Ever-Living, the Self-Subsisting by Whom all subsist, there is no god but He." Irrespective of the number of gods or objects of worship set up by ignorant people, the fact remains that godhead in its entirety, belongs exclusively to the Eternal Being, Who is indebted to no one for His existence. In fact, He is not only self-existent, but upon Him rests the entire order of the universe. He alone wields all sovereign authority over His dominion. None shares either His attributes or His power and might, and no one has the same claims against the creatures as He. Hence, if anywhere in the heavens or the earth someone sets up anything or anybody as an object of worship and service

(ilah) either instead of or in addition to the One True God, this amounts to declaring war on reality.

"الْحَيُّ الْقَيُّومُ" — The Ever-Living, the Sustainer

These two Names are the heart of the verse.

الْحَيّ (al-Ḥayy)

- Allah's life is perfect, eternal, without beginning or end.
- Not like human life — no weakness, no change, no decay.

الْقَيُّوم (al-Qayyūm)

- The One who sustains, manages, and maintains every atom in existence.
- Nothing can exist or continue except by His will.

These two Names are why this verse is considered the **greatest verse of the Qur'an**.

(لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ)

This part of the ayah refutes all biblical concepts, including the idea that God has weaknesses or limitations, such as fatigue or weariness. For example, *"And on the seventh day God ended His work which he had made, and He rested on the seventh day from all the work which He had made"* (Genesis 2:2).

"*Then the Lord awoke as one out of sleep, and like a mighty man that shouteth by reason of wine*" (Psalms 78:65).

Words like **"ending His work," "rested," "slept,"** and **"awaked"** from Genesis and Psalms make God sound like a mere mortal. Why would the Almighty awake if He never slept in the first place? The perfect answer is: "**neither slumber seizes Him nor sleep (لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ)**"

(لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ)

"to Him belongs all that is in the heavens and all that is in the earth" There are countless numbers of things on earth and in the heavens, including millions or billions of solar systems in the Milky Way. And only Allah (سُبْحَانَهُ وَتَعَالَى) knows how many Milky Ways there are. When it says, "To

Allah (سُبْحَانَهُ وَتَعَالَى) belongs the heavens and the earth and everything therein.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is there who might intercede with Him save with His leave?

This is probably the most misunderstood part of the ayah. The word (**يَشْفَعُ**) may be translated as (**مداخلت**) in Urdu, and "intercession" in English. It means, someone else intervening, pleading, mediating, or negotiating on your behalf. The words (**مَنْ ذَا الَّذِيْ**), "who is who?" is not a question, but rather an authoritative statement forewarning people not to interfere nor even think that someone else will facilitate on your behalf, and that all your wishes will come true, or all your problems be resolved.

"…Who is there who might intercede? May or may not go down well with some people, especially, those worshipping at shrines as if the pious person buried there have Allah's ears. In this world, people are always seeking help in one sphere or another. When times are hard, we often look for scapegoats to share the blame. When in deep trouble, then people seek help from either a self-appointed "Pir-Faqir" or at some shrines where a pious person might be buried.

(وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ)

2:134 "…and you will not be questioned about what they used to do" (Surah Baqarah).

In other words, a person cannot excuse their wrongdoing by shifting the blame onto others. Those they accuse may be doing the very same thing—blaming someone else for their own misfortune. If this were not the case, the lavishly decorated shrines would not be crowded with people seeking solutions to their problems, as though the one buried there possesses the power to intercede. The reality is that **no one** will be granted the right to intercede without Allah's permission—not even a Prophet. This is evident in the story of Prophet Nūḥ (عَلَيْهِ ٱلسَّلَامُ), who pleaded with Allah (سُبْحَانَهُ وَتَعَالَى) to save his son:

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

11:45 And Noah called out to his Lord, saying: 'My Lord! My son is of my family. Surely Your promise is true, and You are the greatest of those who judge.

Nuh (عَلَيْهِ ٱلسَّلَامُ) in an attempt to intercede on behalf of his own flesh and blood, "**Surely, your promise is true,**" You will save the members of my family from this calamity; so, save my son for he is also a member of my family:

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

11:46 In response Noah was told: 'Most certainly he is not of your family; verily he is of unrighteous conduct. So do not ask of Me for that concerning which you have no knowledge. I admonish you never to act like the ignorant ones.

"…he is not of your family" means that the son had gone astray with his "unrighteous conduct"; therefore, he was no longer a member of Nuh's family. It shows that **even Nūḥ cannot defend his own son**, since Allah already declared in (11:46) that his son was "not of his family" in terms of faith. It reinforces that **Prophets testify only to what Allah permits**, not based on personal ties. And it is reasoned out in Surah Taha:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

20:110 He knows all that is ahead of them and all that is behind them, while the others do not know.

The reason for the restrictions is that no one, no angel, no Prophet, no saint, nor anyone else can know, the full details about the records of others. Whereas only Allah (سُبْحَانَهُ وَتَعَالَى) has full knowledge of all the deeds and misdeeds of everyone. He knows who deserves pardon or punishment, and how much. If there had been full freedom for intercession, the whole purpose of the creation of man would have become meaningless. Everyone would intercede for everyone else, and no one would be punished for their evil deeds.

However, the door against intercession has not been entirely closed. The righteous people will be allowed to show their sympathy for other human beings as they did in the world, but they will have to get permission for this beforehand and even then, make only a right sort of recommendation.

On the Day of Resurrection, it will be a matter of "each to his own". No one will dare even to utter a word on your behalf. On that "Day," even Shaitan will concede, I did not force you to do anything against your will. I merely showed you the way, and you chose to follow it." I made you think that you were better than others, and you believed it. I made you visualise glitter and glamour, and you fell for it, thinking it to be real."

The concept of intercession is cited at many places in the Qur`an, for example in al-Isra:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

17:56 ***Tell them: "Call upon those whom you fancy to be*** (your helpers) ***instead of Him! They have no power to remove any affliction from you, nor can they shift it."***

"Call upon those…" is referring to deities, godheads, or whatever else man worships or prostrates to. According to Sayyid Abul Ala Maududi, shirk is not confined merely to falling prostrate before anyone other than Allah (سُبْحَانَهُ وَتَعَالَى). The one who invokes anything other than Allah (سُبْحَانَهُ وَتَعَالَى) is just as guilty of shirk as the worshipper of an idol. The verse (17:56) shows clearly that none other than Allah (سُبْحَانَهُ وَتَعَالَى) has any power to attend to prayers and relieve any one of trouble or alter any one's bad condition. Hence, if one believes that someone other than Allah (سُبْحَانَهُ وَتَعَالَى) has any power, he shall be guilty of shirk.

According to Hadith in Sahih al-Bukhari (7510: Book 97, Hadith 135), only the Prophet Muhammad (ﷺ) will be granted that permission, *"O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted* (your request)*; and intercede, for your intercession will be accepted."*

This intercession by the Prophet Muhammad (ﷺ) is not to be taken lightly either. The following hadith found in Sahih al-Bukhari (7510). will indicate that not a single Prophet of Allah (سُبْحَانَهُ وَتَعَالَى), including the Prophets Ibrahim, Mosa, and Isa (Allah's Peace Be Upon Them All), is given this privilege. No one else is part of that equation, let alone some pious people buried in shrines.

{*"On the Day of Resurrection, the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that, but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham, and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So, they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Isa (Jesus) as he is a soul created by Allah and His Word.' They will go to Jesus, and he will say, 'I am not fit for that, but you'd better go to Muhammad.' They would come to me, and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So, I will praise Him with those praises and will fall-down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted* (your request)*; and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises and fall down in prostration before Him.***"}**

This ḥadīth underscores the immense significance of intercession and the honoured role granted to Prophet Muhammad (ﷺ) on the Day of Resurrection. A natural question arises: **How will the Prophet (ﷺ) know whom to intercede for?** The number of human beings from the first day to the last is beyond the capacity of even the most

advanced computational systems. Such knowledge belongs solely to Allah (سُبْحَانَهُ وَتَعَالَى). Only He knows the final destiny of every soul.

Another question follows: **After intercession is granted, how will the Prophet Muhammad (ﷺ) recognise his Ummah—his true followers?**

There are several hadiths regarding how the Prophet (ﷺ) will recognise his Ummah on the Day of Resurrection. One of the key signs is the traces of ablution (wudu). In one hadith, he (ﷺ) said, "*My followers will be called on the Day of Resurrection as Al-Ghurr Al-Muhajjalun* (الغر المحجلون) *from the trace of ablution. Whoever can increase the area of his radiance should do so.*" (Sahih al-Bukhari 136)

The term "Al-Ghurr Al-Muhajjalun" refers to the bright parts of the body that will shine due to the areas washed during ablution. The radiance will distinguish the followers of Prophet Muhammad (ﷺ) from the rest. Additionally, the Prophet (ﷺ) will recognise his followers by their adherence to the teachings of Islam and their actions in following his Sunnah (traditions).

The devotees of shrines need to read and re-read this part of (آية الكرسي) Ayat-al-Kursi: (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ). The very concept is retold at many places in the Qur`an, including:

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ

2:48 ***And beware of a Day when no soul will avail another in the least, nor will any intercession be accepted on its behalf, nor will any ransom be taken from it, nor will they be helped.*** (Surah Baqarah)

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنْصَرُونَ

2:123 ***And beware of a Day when no soul will avail another soul in any way, and no ransom will be accepted from it, and no intercession will benefit it, and they will not be helped.*** (Surah Baqarah)

The verses on intercession were revealed in Madinah, where certain groups from among the Jews

challenged the Prophet (ﷺ) regarding the concept of intercession. Some of them held the belief that salvation was guaranteed solely on the basis of lineage—that being descendants of earlier prophets was sufficient for divine favour. They also practised various forms of ritualism, including reliance on shrines and amulets, assuming such intermediaries could shield them from accountability.

These verses firmly warn that no association with holy figures—living or deceased—can protect a person from the consequences of their own actions. Interestingly, many among them recognised that the message proclaimed by Prophet Muhammad (ﷺ) aligned with teachings found in their own scripture, which made them uneasy. They objected, questioning how an *ummī*—a man untrained in formal schooling and untouched by the literary traditions of the time—could be a Prophet, and how he could speak with such authority on matters of revelation and history.

Although these verses address a specific community, their message is universal and timeless. Relying on others to solve one's spiritual problems is a form of self-deception. On the Day of Resurrection (يوم القيامة), every individual will stand alone, accountable only for their own deeds. Those whom people depended on in this world—whether saints, scholars, or spiritual figures—will be preoccupied with their own fate. No one will come to anyone's rescue unless Allah grants permission.

A similar misconception appears in some Christian traditions, where private confession is sometimes understood as a form of intercession—believing that a priest can mediate forgiveness on behalf of the sinner. Such an idea risks undermining the very essence of repentance. One cannot commit grave injustices, harm countless innocents, and then expect absolution merely through the words of another human being. **Confession is not the same as repentance**.

True repentance is a direct, sincere act between the individual and God alone. The most meaningful guidance

any spiritual leader can offer is to direct people back to Allah (سُبْحَانَهُ وَتَعَالَى) Himself. It does not require a church, cathedral, synagogue, or any designated structure. Allah (سُبْحَانَهُ وَتَعَالَى) is present everywhere and hears the call of every sincere heart.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

"He knows what is before them and what is behind them, and they cannot grasp any of His knowledge except as He wills."

This part of (**آية الكرسي**) "Ayat al-Kursi" is exclusively about Allah's knowledge, which is simplified, for man's comprehension, in Surah Luqman:

وَ لَوْ اَنَّ مَا فِی الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّ الْبَحْرُ یَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ﴿۲۷﴾

31:27 If all the trees on earth were pens filled by the ocean, with seven more oceans besides, the words of Allah would not run out. Allah is Majestic and Wise. (Surah Luqman)

Metaphorically speaking, a single average-sized tree could yield hundreds—perhaps thousands—of writing pens. The countless trees scattered across the planet could produce millions, even billions, of pens. Yet if all the oceans were turned into ink, they would still be insufficient to record the words of Allah or the extent of His knowledge.

(أَيْدِيهِمْ وَمَا خَلْفَهُمْ) — only Allah (سُبْحَانَهُ وَتَعَالَى) knows what lies behind and what lies ahead. We may speculate endlessly, but precise knowledge belongs to Him alone. We do not even know the exact number of the "Sleepers of the Cave," an event that occurred roughly 250 years after the elevation of Prophet ʿĪsā (عليه السلام). If we cannot determine the details of something so relatively recent, how can we claim certainty about events that occurred thousands of years ago?

Likewise, only Allah (سُبْحَانَهُ وَتَعَالَى) knows the future. On what basis, then, can a person seek intercession through someone else? What information do they possess that would justify asking a third party to intervene on their

behalf? In simple terms, the matter is exclusively between you and Allah (سُبْحَانَهُ وَتَعَالَى)—no one else.

وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ

His Kursī extends over the heavens and the earth

The **Kursī** is understood by scholars as:
the "footstool" of Allah (Ibn 'Abbās)
a symbol of His vast authority
something far greater than the entire universe
If the Kursī is this vast, imagine the Throne (Arsh).

If this specific part of the Ayat-al-Kursi read together with another ayah from surah al-Haqqah, then it may help to envisage the nature of "Kursi"

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ١٧

69:17 ***and the angels will stand on the sides, with eight of them bearing aloft the Throne of your Lord on that Day.*** **(**Surah Al-Haqqah)

Bearing in mind that the ayah (69:17) is one of the (مُتَشَابِهَاتٌ) "Mutashabihat", i.e., it may not be as clear as one would wish to foretell. That is, we can neither know what the "throne" is nor understand the nature of the eight angels upholding it. However, with a common consensus amongst scholars, the word **Kursi (كُرْسِيُّهُ)** has been interpreted as "**Arsh**" (**عرش**):

- **(كُرْسِيُّهُ)** is a symbol of His majesty, power, and authority over the entire universe.
- "**Arsh**" (**عرش**), the "Kursi" or "Throne" is vast and encompasses the heavens and the earth. It signifies the exalted position of Allah (سُبْحَانَهُ وَتَعَالَى).
- "**Arsh**" (**عرش**) symbolizes the sovereignty and control that Allah (سُبْحَانَهُ وَتَعَالَى) has over His creations, emphasising His role as the ultimate ruler and sustainer.
- "**Arsh**" (**عرش**) is a powerful and revered concept, representing the omnipotence and majesty of Allah (سُبْحَانَهُ وَتَعَالَى).

"**Arsh**" (عرش) is depicted as **Kursi (كُرْسِيُّهُ)** being carried by the angels.

"وَلَا يَئُودُهُ حِفْظُهُمَا" — Preserving them does not tire Him The entire universe — galaxies, stars, planets, angels — is maintained effortlessly by Allah. No fatigue. No strain. No difficulty.

"وَهُوَ الْعَلِيُّ الْعَظِيمُ" — He is the Most High, the Most Great

The verse ends with majesty:

- **al-'Aliyy** — exalted above all creation
- **al-'Aẓīm** — greatness beyond imagination

The beginning and end of the verse mirror each other: **Pure tawḥīd, pure majesty.**

Despite being a single verse, Ayat al-Kursī encompasses themes so vast that they exceed human comprehension. It is no surprise, then, that the Prophet (ﷺ) declared, "***Ayat al-Kursī is the greatest verse of the Qur'an***." It opens with:

- **(تَوْحِيد)** "Tawḥīd" **(اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)** Oneness of Allah (سُبْحَانَهُ وَتَعَالَى), followed by
- His unimaginable attribute such as **(لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ) He "neither slumber seizes Him nor sleep.**
- His management of not only what's on this earth but also, unlimited number of stars, planets, solar systems and Milky Ways etc. **(لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ)**
- The "fate" (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) of every human being
- His knowledge ((يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)) of what's ahead and what we've left behind.
- His **"Arsh" (عرش)**, Kursi, Throne, is just beyond explanation.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Prophet Muhammad (ﷺ)

(570–632 CE) – (11AH) (aged 61–62)

Islam teaches that revelation unfolded gradually across human history:

- Adam
- Nūḥ
- Ibrahim
- Musa
- Dāwūd
- Isa
- **Muhammad** ﷺ

Each prophet brought guidance suited to their time and community. With the Qur'an, the message reached its **complete, universal, and final form**. Nothing further needed to be added or corrected.

The Qur'an describes itself as:

- **complete**
- **preserved**
- **universally applicable**
- **a criterion (furqān)** for all future generations

The word Furqān (الفرقان) means "the criterion" — the power or revelation that distinguishes truth from falsehood. It comes from the Arabic root **F-R-Q**, which means to separate, to differentiate, to make a clear distinction. The Qur'an is called **Al-Furqān** because it is the ultimate divine standard that clarifies what is true and what is false.

Earlier scriptures were altered, forgotten, or lost over time. The Qur'an, however, is promised divine protection:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ

15:9 "Indeed, We have sent down the Reminder, and We will surely guard it." (al-Hijr)

Because the final revelation is preserved **exactly as revealed, there is no need for a future prophet to restore or correct it.** Previous prophets were sent to specific nations:

- Moses to the Israelites
- Jesus to the Israelites
- Hud, Salih, Shu'ayb to their own tribes

Muhammad ﷺ, however, is described as:

وَمَآ أَرْسَلْنَـٰكَ إِلَّا رَحْمَةً لِّلْعَـٰلَمِينَ

21:107 "A mercy to all the worlds."

وَمَآ أَرْسَلْنَـٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ

34:28 "A messenger to all mankind." (Surah Saba)

A universal message does not require a successor. **The Sharī'ah Is Complete and Timeless.** Islamic law covers:

- worship
- ethics
- social conduct
- family life
- economics
- governance

Its principles are flexible enough to guide every era without needing a new prophet to update the law. After the final prophet, the responsibility of preserving, teaching, and living the message passes to the **Ummah**—scholars, teachers, and ordinary believers. The Prophet ﷺ said: *"The scholars are the inheritors of the prophets."* This means guidance continues, but **without new revelation**.

Prophet Muhammad ﷺ is the last prophet because:

- the message is complete
- the Qur'an is preserved
- the law is universal
- the guidance is timeless
- the Ummah carries the mission forward
- divine wisdom closed the door to further prophets

مُحَمَّدٌ رَسُولُ اللَّهِ

48:29 Muhammad is the Messenger of Allah (al-Fath)

What the **Final Book (الْقُرْآنُ)** says about the Prophet Muhammad (ﷺ)

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا

25:1 "Blessed is He who sent down the Furqān upon His servant, so that he may be a warner to all the worlds." (Al-Furqan)

This verse opens with a declaration of pure blessing — *tabāraka* (تَبَارَكَ), a word that carries the sense of limitless goodness, overflowing generosity, and a majesty that cannot be measured. Allah begins by reminding us that every form of guidance, every ray of light that reaches the human heart, comes from Him alone.

The Qur'an here is called **al-Furqān** — *the Criterion*, the divine gift that separates truth from falsehood, clarity from confusion, and guidance from misguidance. It is not merely a book of words; it is a light that cuts through the darkness of every age. Allah sent this Furqān with compassion, not to burden humanity, but to lift them, guide them, and protect them from the illusions that cloud the soul.

And He sent it **"*upon His servant*"** — a title of honour for the Prophet Muhammad ﷺ. In this moment, Allah reminds us that the highest rank a human being can attain is to be His servant. The Qur'an was entrusted to a heart

that was pure, gentle, and overflowing with mercy for all creation.

The verse continues: ***"so that he may be a warner to all the worlds."*** This is not a warning born of harshness or anger. It is the warning of a compassionate guide who sees danger ahead and calls out to protect those he loves. The Prophet ﷺ was sent not to one tribe or one nation, but to *all the worlds* — every people, every generation, every heart searching for meaning.

In this single verse, Allah captures the essence of His mercy:

- A blessed revelation
- A book that clarifies truth
- A messenger of compassion
- A message meant for all humanity

It is a reminder that Allah never leaves His creation without guidance. He sends light into the world so that no soul is forced to wander in darkness. ***Al-Furqān*** is that light — a gift of love from the One who knows our struggles, our doubts, and our deepest needs.

وَمَآ أَرْسَلْنَـٰكَ إِلَّا رَحْمَةً لِّلْعَـٰلَمِينَ

21:107 ***"***O Prophet, ***We have sent you to be a real blessing for all the people of the world."*** ***(Anbiya)***

قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا

7:158 ***"***O Prophet, ***say: O mankind, I am a Messenger to all of you from Allah…" (Al-Aaraf)***.

وَأُوحِىَ إِلَىَّ هَـٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ

6:19 ***"…And this Quran has been revealed to me that I should thereby warn you and all those whom it may reach..." (Al-Anaam)***

According to Ahadith the Prophet Muhammad (ﷺ) said:

- *"Before me every Prophet was specifically sent to his own people; but I have been sent for all mankind."* (Bukhari and Muslim: From traditions related by Jabir bin Abdullah).

- *"My appointment as a Prophet and Resurrection are like this.* Saying this the Prophet (ﷺ) raised his two fingers." (Bukhari and Muslim).

Ummi Prophet

One of the most beautiful and awe-inspiring aspects of the Prophet Muhammad's ﷺ life is his description as **"Ummi"** — unlettered. He did not study the scriptures of earlier nations, nor did he have access to their written traditions. Yet, through the mercy and revelation of Allah سبحانه وتعالى, he spoke with clarity, precision, and certainty about the prophets who came before him.

This was not the result of human learning. It was a sign of divine care. Allah Himself taught him — gently, perfectly, and completely. Every detail he conveyed about earlier prophets, every truth he affirmed from previous revelations, came directly from the One who knows all things.

The Prophet ﷺ did not need books or teachers.

وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِۦ مِن كِتَـٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ

29:48 (O Prophet), ***you did not recite any Book before, nor did you write it down with your hand;*** (Surah al-Ankabut)

His heart was taught by the Lord of the heavens and the earth. And through that divine teaching, he became the final link in the chain of prophethood, carrying within him the pure knowledge of all who came before.

This verse ***(29:48)*** touches a deeply meaningful truth about the Qur'an and the life of the Prophet Muhammad ﷺ. Allah reminds us that the Prophet was **unlettered** — he had never studied previous scriptures, nor had he written anything before the Qur'an was revealed to him. This detail is not a limitation; it is a sign of divine wisdom. It shows that the Qur'an did not emerge from

human learning or literary training, but from the direct guidance of Allah سبحانه وتعالى.

Despite having no formal education and no access to the sacred texts of earlier communities, the Prophet ﷺ conveyed the stories of past prophets with remarkable clarity, depth, and accuracy. The coherence, beauty, and spiritual power of the Qur'an cannot be explained by human effort alone. Instead, they point gently and unmistakably to its divine origin.

The verse also responds with compassion to those — especially among the People of the Book — who might assume that the Prophet ﷺ borrowed from earlier revelations. In reality, their own scriptures contain prophecies of a coming messenger who would be **unlettered**, a description that aligns perfectly with the life of Muhammad ﷺ and affirms the truth of his mission.

For example, the Book of Deuteronomy speaks of a prophet who would arise from among the brethren of the Israelites — a prophecy many scholars understand as referring to a descendant of Ismāʿīl عليه السلام. Such passages echo the Qur'anic message: *that the final messenger would come with no earthly teacher, guided solely by the One who sent him*.

Through this verse, Allah reassures us that the Qur'an is a gift untouched by human hands — a revelation taught directly to His beloved servant, sent as mercy and guidance for all people.

- "Brethren" = the **Ishmaelites** (Arabs),
- "A prophet like Moses" = a law-bearing prophet,

This fits Muhammad ﷺ more than any Israelite prophet.

From the **Gospel of John**, where the pronoun '***he***' refers to the prophet Muhammad ﷺ: "*I have much more to say to you, more than you can now bear. But when **he**, the Spirit of truth, comes, **he** will guide you into all the truth. **He** will not speak on his own; **he** will speak only what **he** hears, and **he** will tell you what is yet to come. **He** will glorify me because it is from me that **he** will receive what **he***

*will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what **he** will make known to you."* **(John 16:12-15)**

The verses from Torah and Gospel are affirmed in Surah al-A'rāf, which states:

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ

7:157 [To-day this mercy is for] ***"those who follow the ummi Prophet, whom they find mentioned in the Torah and the Gospel with them…."***

The verse ***(7:157)*** describes the Prophet Muhammad ﷺ as **"the unlettered Prophet whom they find written in the Torah and the Gospel."** This description invites us to pause and reflect on the profound wisdom in Allah's choice. The Prophet ﷺ had no formal schooling, no teacher from among the People of the Book, and no access to earlier scriptures — yet he came with a message that illuminated hearts and transformed nations.

His being *unlettered* was not a limitation; it was a sign of divine care. Through him, Allah showed that true guidance does not depend on human learning, but on the light, He places in the hearts of His chosen servants. The Qur'an he brought is itself a living miracle — its beauty, depth, and perfect coherence testify to a source far beyond human ability.

By mentioning that the Prophet ﷺ was foretold in the Torah and the Gospel, the verse gently reminds the People of the Book that his coming was not unexpected. Their own scriptures carried signs of a messenger who would be unlettered, yet guided directly by God. This connection reinforces the authenticity of his prophethood and the continuity of divine revelation.

In this single verse, Allah brings together compassion, prophecy, and proof — showing that the Qur'an is a gift from Him, delivered through a messenger

whose purity and sincerity were untouched by worldly learning, yet enriched by divine wisdom.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

12:3 (O Muhammad) ***by revealing this Qur'an to you, We narrate to you events and truths in the best manner: though before this you were utterly unaware.***

The phrase **"you were utterly unaware"** reminds us of the tenderness with which Allah سبحانه وتعالى taught the Prophet Muhammad ﷺ. It shows that the knowledge he carried — the stories of ancient prophets, the lessons of past nations, and events that occurred thousands of years before his birth — was not learned from people, books, or teachers. It was Allah Himself who opened these truths to his heart, guiding him with a wisdom untouched by human influence.

Arabic became the sacred language of this revelation — the language in which the Qur'an was recited, memorised, and written. Although translations exist in many tongues, the original Arabic remains preserved exactly as it was revealed: **word for word, letter for letter**. Translations may differ in expression, but the divine text itself has never changed. This level of preservation is unique to the Qur'an; it is not something that can be said of the Torah or the Gospel in their current forms.

In this same context, the Qur'an uses the word **khatam (خَاتَم)** — meaning *the last*, *the seal*, *the final one*. It refers to the Prophet Muhammad ﷺ as the **Seal of the Prophets**, the final messenger in the long chain of prophethood. This meaning is affirmed with compassion and clarity in many authentic narrations.

Sʿad ibn Abi Waqqās reported that the Prophet ﷺ said to Imam ʿAlī رضي الله عنه: **"You are to me as Hārūn was to Mūsā, except that there is no prophet after me."**

Abu Hurayrah narrated that the Prophet ﷺ said: **“I have been sent to all of humanity, and prophethood has ended with me.”**

And Abu Umāmah reported that the Prophet ﷺ said: **“O people, no prophet will come after me, and no community will come after you.”**

These gentle yet decisive words affirm the finality of prophethood with the coming of Muhammad ﷺ — a mercy for all people and all times.

Throughout the Qur’an, he is lovingly described as the **Messenger of Allah**, the **Prophet**, the **warner**, the **bearer of glad tidings**, and the one who **calls humanity to the worship of the One God**. Each title reflects a different facet of his mission: compassion, guidance, hope, and unwavering devotion to Tawḥīd.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ٤٥
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ٤٦

33:45-46 ***O prophet! We have sent you as a witness, and a bearer of good news, and a warner. And a caller towards Allah by His leave, and an illuminating beacon.***

The Background

In Arabian society, a person’s identity was deeply rooted in lineage, tribe, and clan. Within this world, Muhammad ibn ʿAbdullāh — lovingly known as **Abu al-Qāsim** — belonged to Banū Hāshim, one of the most respected and honoured clans of Quraysh. In Arab tradition, people were often addressed by the names of their children, and the Prophet ﷺ was given the noble title *Abu al-Qāsim* after his eldest son, Qāsim, born to him and Khadījah bint Khuwaylid.

Qāsim entered the world in Makkah on 5 January 598 CE and returned to his Lord just a few years later, before the Prophet’s mission began. Though his life was brief, his memory lives on with tenderness, and his

name remains woven into the Prophet's identity. He rests in Jannat al-Muʿallā, the ancient cemetery of Makkah, where many of the Prophet's loved ones are buried.

Historically, the Quraysh had once been scattered across the Hijaz. It was **Qusay ibn Kilāb** — an ancestor of the Prophet ﷺ — who gathered the dispersed clans and settled them in Makkah. Through his stewardship of the Kaʿbah, Qusay earned immense respect and was lovingly called **al-Mujammiʿ**, *the uniter*. After his passing, his sons ʿAbd Manāf and ʿAbd al-Dār inherited responsibility for the community. While little is recorded about ʿAbd al-Dār, ʿAbd Manāf became renowned throughout Arabia for his noble character and influence.

ʿAbd Manāf had four sons: **Hāshim, ʿAbd Shams, al-Muṭṭalib, and Nawfal**. Among them, Hāshim stood out for his generosity, leadership, and involvement in the major trade routes connecting Arabia with Syria, Egypt, and the eastern lands. His son, **ʿAbd al-Muṭṭalib** — also known as Shaybah and Asad — later became the beloved grandfather of the Prophet Muhammad ﷺ.

As custodians of the Kaʿbah, the Quraysh enjoyed a unique honour. Pilgrims who came for Hajj were welcomed with remarkable generosity, and this hospitality elevated the Quraysh to a position of deep respect among the tribes. Their exposure to diverse cultures — through trade with Syria, Egypt, Iraq, Persia, Yemen, and Abyssinia — enriched their understanding of the world in ways unmatched by other Arabian tribes.

Their wealth was not their only distinction. The Quraysh were also known for their literacy and learning, far more than any other tribe in Arabia. It was for this reason that the Prophet ﷺ said, **"The Quraysh are the leaders of people."** *(Musnad Aḥmad, Marwiyyāt ʿAmr ibn al-ʿĀṣ)*

And yet, despite belonging to the wealthiest and most influential family in Makkah, **Muhammad ibn ʿAbdullāh — Abu al-Qāsim — chose a life of humility, simplicity, and purity**. He could have inherited the riches

of Banū Hāshim, but Allah سبحانه وتعالى had prepared a different path for him — a path of prophethood, compassion, and service to all humanity.

The Prophethood

وَمَا كُنتَ تَرْجُوٓاْ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ

28:86 (O Prophet)***, You did not expect the Scripture to be transmitted to you, except as mercy from your Lord. Therefore, do not be a supporter of the disbelievers.***

Just as Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) journeyed back to Egypt with his family—unaware that destiny was about to unfold, he had neither sought nor imagined prophethood. Yet, near Mount Ṭūr (Sinai), a sudden light pierced the night, and with it came the divine call. So too was the case with Prophet Muhammad (ﷺ), living a life of quiet reflection, never aspiring to leadership or revelation, when the light of guidance descended upon him in the solitude of **Hira**. Both, Musa (عَلَيْهِ ٱلسَّلَامُ) and the Prophet Muhammad (ﷺ) were chosen unexpectedly, summoned to a mission far greater than themselves.

The people of Makkah were intimately familiar with the life of Muhammad (ﷺ) before prophethood—marked by truthfulness, integrity, and service, yet devoid of any signs that he was being prepared by Allah (سُبْحَانَهُ وَتَعَالَى) for a prophetic mission. He had never preached, initiated reform, or spoken in the language and themes which later emerged in the Qur'an. His sudden transformation—from a peaceful trader to a bearer of divine revelation—was unprecedented and unanticipated. No one, not even his closest companions, had foreseen such a claim. And despite their many objections, the disbelievers of Makkah never accused him of prior ambition or preparation for prophethood—because none existed. His calling came not through gradual

evolution, but through a divine, revolutionary moment in the cave of **Hira**.

Long before revelation began, the Prophet Muhammad ﷺ increasingly withdrew to the **Cave of Ḥirāʾ**, seeking solitude in a way that stood out even in pre-Islamic Arabia. Just like the people of Noah, Hud, and Saleh, the people of Makkah at the time were steeped in idolatry, social injustice, exploitation of the weak, tribal arrogance, and immoral practices. The Prophet ﷺ, known for his purity of character, could not tolerate these conditions. Retreating to Hira allowed him to distance himself from the corruption surrounding him.

Just like the prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ)**,** the Prophet Muhammad ﷺ was guided by an innate purity and a natural inclination toward contemplation, worship of the One God, and reflection on creation. This aligns with the Qur'anic idea of **fiṭrah**—the natural disposition toward truth.

During one of these retreats, in the month of **Ramaḍān**, the moment that would change human history unfolded. As usual, the Prophet ﷺ had taken provisions with him and was engaged in **tahannuth**—a form of meditation and devotion practiced by the pure-hearted seekers of truth. He would spend nights reflecting on creation, morality, and the One God. Without warning, the Angel Jibrīl appeared in the cave. This was the Prophet's first encounter with an angel, and it was overwhelming, unlike anything he had ever experienced.

The angel said: اقْرَأْ — "Read / Recite."

The Prophet ﷺ replied:

"*I am not one who reads*." He meant that he was not literate. Jibrīl then embraced him with great force, to the point the Prophet ﷺ felt he could not bear it. He released him and repeated: **"Iqra'."** Again, the Prophet ﷺ replied that he could not read. This happened **three times**, each time with the same command and the same response. After the third embrace, Jibrīl recited the opening verses of Surah al-ʿAlaq:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ

96:1-5 Read: In the Name of your Lord who created. Created man from a clot. Read: And your Lord is the Most Generous. He who taught by the pen. Taught man what he never knew.

These verses — ***"Read in the Name of your Lord who created..."*** — were the very first words of revelation ever spoken to the Prophet Muhammad ﷺ. They descended upon him in the stillness of the Cave of Ḥirā', marking the beginning of a mission that would transform the world. The experience was overwhelming, unlike anything he had ever known. His heart trembled, and he hurried down the mountain, carrying the weight of something extraordinary and sacred.

As he descended, a voice called to him from the sky: **"O Muhammad, you are the Messenger of Allah, and I am Jibrīl."** When he looked up, he saw the angel filling the entire horizon — a sight both majestic and awe-inspiring. This was the first time the Prophet ﷺ saw Jibril in his true form.

The second time was at **Sidratul-Muntahā** (**سِدْرَةُ الْمُنْتَهَى**), often translated as **"the Lote Tree of the Utmost Boundary."** It is also the place where the Ascension of the Prophet ﷺ reached its highest point during the **Mi'rāj**.

At that sacred point in the heavenly ascent, Jibrīl عليه السلام turned to the Prophet Muhammad ﷺ with words filled with both reverence and humility. He said that he could not go any further — that beyond this boundary, even an angel of his might would be consumed. It was a place reserved for only one soul in all of creation.

From that moment onward, the Prophet ﷺ walked alone, stepping into a realm where no angel, no

messenger, no created being had ever gone. He approached **(سِدْرَةُ الْمُنْتَهَى) Sidratul-Muntahā**, the Lote Tree of the Utmost Boundary, where he received the divine command of **Ṣalāh** — the prayer that would become the spiritual lifeline of his Ummah.

This was only the **second time in history** that Allah سبحانه وتعالى spoke directly to a prophet. The first was when He addressed Mūsā عليه السلام on Mount Ṭūr. Now, in this moment of unparalleled honour, He spoke to Muhammad ﷺ — not through an intermediary, but directly, as a gift of nearness and love.

The Miʿrāj stands as a reminder of the Prophet's unique rank, the tenderness of Allah's care for him, and the sacredness of the prayer that was given to his Ummah in the highest heavens.

The Night Journey and Ascension (Isrā' and Miʿrāj) was not merely a physical journey — it was a journey of the heart, the soul, and divine nearness. During this miraculous ascent, **the Prophet Muhammad ﷺ witnessed signs and realities that no other human being has ever been shown**.

1. The Journey Through the Heavens:

As the Prophet ﷺ ascended with Jibrīl عليه السلام, he met several prophets in the different heavens:

- **Adam** عليه السلام
- **Yahya and Isa** عليهما السلام
- **Yusuf** عليه السلام
- **Idris** عليه السلام
- **Harun** عليه السلام
- **Musa** عليه السلام
- **Ibrahim** عليه السلام

Each prophet welcomed him with warmth, honour, and joy — a heavenly testimony to his rank among the messengers.

2. The Beauty of Paradise:

The Prophet ﷺ was shown glimpses of **Jannah** — its gardens, rivers, fragrances, and the unimaginable beauty prepared for the righteous. He saw:

- The **River Kawthar**, gifted to him
- The **Palaces of the Believers**
- The **reward of those who pray, give charity, and show kindness**

These were not mere visions — they were realities shown to strengthen his heart and uplift his Ummah.

3. The Warnings of Hellfire:

The Prophet ﷺ also witnessed scenes from **Jahannam**, not to frighten him, but to deepen his compassion for humanity. He saw:

- The consequences of injustice
- The suffering of those who oppressed others
- The fate of those who abandoned prayer or indulged in arrogance

These sights increased his mercy, making him even more devoted to guiding people away from harm.

4. Sidratul-Muntahā — The Lote Tree of the Utmost Boundary:

At the highest point of the heavens, the Prophet ﷺ reached **(سِدْرَةُ الْمُنْتَهَى) Sidratul-Muntahā**, a place of indescribable beauty. Its leaves, colours, and lights were unlike anything in creation. Even Jibrīl عليه السلام stopped here and said: **"If I go beyond this point, I will burn."** Only the Prophet ﷺ was permitted to go further — a unique honour granted to no other being.

5. The Divine Nearness:

Beyond **(سِدْرَةُ الْمُنْتَهَى)** Sidratul-Muntahā, the Prophet ﷺ experienced a nearness to Allah سبحانه وتعالى that words cannot capture. The Qur'an describes it with gentle mystery: **"*Then he drew near and came closer…*"** *(Surah An-Najm 53:8–9)* This was a moment of divine intimacy, veiled from all creation. What he saw and heard there remains known only to him and his Lord.

6. The Gift of Salah:

In this sacred meeting, Allah سبحانه وتعالى gifted the Prophet ﷺ — and through him, the entire Ummah — the **five daily prayers**. This was the only command given **above the heavens**, showing its immense importance and its role as a direct link between the servant and the Creator.

7. The Returning Journey:

On his way back, the Prophet ﷺ witnessed:

- The **caravan returning to Makkah**, which he later described accurately

- The **signs of the unseen**
- The **realities of the soul and the Hereafter**

All of this occurred in a single night, by the power of Allah.

Shaken by the encounter, he returned home seeking comfort and safety. "**Cover me, cover me**," he said, and Khadījah رضي الله عنها wrapped him gently, offering the warmth and reassurance only a loving spouse can give. He confided in her with complete honesty, expressing his fear and uncertainty. She responded with compassion and unwavering faith in his character: reminding him of his kindness, his truthfulness, and his care for others. Khadījah's words soothed his heart.

Sensing the magnitude of what had happened, Khadījah took him to her cousin Waraqah ibn Nawfal, a man well-versed in the scriptures. After listening carefully, Waraqah spoke with certainty and reverence: "This is the same angel who came to Moses. You are the Prophet of this nation."

There was no hesitation in his voice, no doubt in his heart. He recognised immediately that Muhammad ﷺ had been chosen for prophethood, and he affirmed it with clarity and respect.

These early moments — the trembling in the cave, the reassurance at home, the confirmation from a man of knowledge — all reflect the tenderness with which Allah سبحانه وتعالى prepared His beloved Messenger for the immense responsibility ahead. <u>The first revelation was not only the beginning of the Qur'an; it was the beginning of a journey held gently in the embrace of divine mercy</u>.

His expectation was confirmed in Surah Ya-Seen:

وَٱلْقُرْءَانِ ٱلْحَكِيمِ ٢ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ٣

36:2-3 By the wise Qur'an, you are indeed one of the Messengers.

These words come as a tender reassurance from Allah سبحانه وتعالى. By swearing an oath on the wise Qur'an,

Allah affirms with absolute clarity that the one who carries this revelation is truly His Messenger — chosen, guided, and honoured. It is as if Allah is comforting the Prophet ﷺ, strengthening his heart for the immense responsibility ahead.

Waraqah ibn Nawfal, a man of deep knowledge, recognised this truth immediately. He not only confirmed the Prophet's ﷺ mission but gently warned that his own people would oppose him — just as every community had resisted its prophet when confronted with the truth. With this recognition, the prophetic mission began in earnest, wrapped in both divine reassurance and human understanding.

Before the revelation descended in the Cave of Ḥirā', the earliest signs came to the Prophet ﷺ as true, luminous dreams — visions so clear they felt like daylight. During this period, solitude became beloved to him. He would retreat to the quiet of Ḥirā', spending days and nights in worship, reflection, and heartfelt devotion. Sayyidah ʿĀ'ishah رضي الله عنها described this practice as tahannuth, which Imam al-Zuhrī explained as taʿabbud — sincere acts of worship performed before the formal prayer was taught to him by Allah through Jibrīl عليه السلام.

And when the question arises about whether the Prophet ﷺ spoke from himself or from divine instruction, the Qur'an answers with gentle certainty:

"He does not speak from his own desire." (53:4)

Every word he conveyed in the Qur'an was revelation — a gift from Allah to humanity, delivered through a heart that was pure, sincere, and filled with compassion.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

53:4 He does not speak of his own desire;

This verse offers a tender reassurance about the purity and truthfulness of the Prophet Muhammad's ﷺ message. It reminds us that the words he conveyed in the Qur'an were not born from personal opinion or human desire — they were revelation, lovingly taught to him by

Allah سبحانه وتعالى. Every instruction, every teaching, every verse he recited came from a place of divine guidance, not personal inclination.

A beautiful tradition narrated by Abu Hurayrah reinforces this truth. **The Prophet ﷺ once said with humility and sincerity: *"I never say anything except what is true and right.***"

These words reflect the integrity of his heart and the trustworthiness of his character. He spoke only what Allah commanded him to speak, and he lived every moment with honesty, compassion, and devotion. His speech was not merely accurate — it was a reflection of revelation, shaped by divine wisdom and delivered through a heart filled with mercy.

Together, the verse and the tradition remind us that the Prophet ﷺ was not just a messenger of words, but a messenger of truth — a guide whose every teaching was anchored in revelation and whose every action embodied sincerity.

عَلَّمَهُ شَدِيدُ الْقُوَىٰ

53:5 He has been taught by one (angel) ***of mighty power.***

This verse gently reminds us that the Prophet Muhammad ﷺ did not acquire the Qur'an through study, reflection, or personal effort. Rather, he was taught by Jibrīl عليه السلام, the noble and powerful angel entrusted with delivering revelation. It is a reminder that the Qur'an is not the Prophet's own composition, but a divine message sent down with care, precision, and mercy.

When we look at the words spoken by the Prophet ﷺ, they fall into three compassionate categories:

1. Wahy-Jalī (Manifest Revelation). These are the words of the Qur'an itself — the direct speech of Allah, recited exactly as revealed. When the Prophet ﷺ explained or interpreted the Qur'an in his official capacity, those explanations were also guided by revelation.

2. Wahy-Khafī (Concealed Revelation). These are teachings inspired by Allah but expressed in the Prophet's own words. They include guidance on establishing the practices of Islam. At times, the Prophet ﷺ consulted his Companions and clarified that certain statements were his personal judgement — yet even then, Allah protected him from error in matters of guidance.

3. His Personal Speech. Even in ordinary conversation, as a husband, friend, neighbour, or member of society, the Prophet ﷺ never spoke anything contrary to truth. His honesty was not limited to revelation — it was woven into his very nature.

The Prophet's Character Before Revelation.

For forty years before prophethood, Muhammad ﷺ lived among his people, engaging in every aspect of social, economic, and family life. His integrity was so consistent, so pure, that they honoured him with the title **al-Amīn** — the Trustworthy. Whenever disputes arose, people instinctively turned to him, confident that he would judge with fairness and compassion.

One famous example occurred five years before revelation. After the Kaʿbah was damaged by heavy rain, the Quraysh rebuilt it — but a dispute erupted over who would place the **Ḥajar al-Aswad** back in its place. To avoid conflict, they agreed that the first person to enter the Ḥaram the next morning would decide.

That person was Muhammad ﷺ.

The moment they saw him, relief washed over them. "Here comes al-Amīn," they said with joy. "We accept his judgement." And with wisdom and humility, he resolved the dispute in a way that honoured every clan.

The Call to Tawḥīd

After the first revelation in the Cave of Ḥirā', the Prophet ﷺ began calling people to Tawḥīd — the absolute Oneness of Allah — and urging them to abandon shirk. He

invited the people of Makkah to turn away from **their man-made deities**:

- **al-Lāt** — worshipped in the form of a stone
- **al-ʿUzzā** — associated with power and the morning star
- **Manāt** — linked to fate and destiny

The prophet ﷺ called them back to the pure monotheism of Ibrāhīm عليه السلام. But despite knowing his kindness, honesty, and justice, the Quraysh resisted. Their opposition was not rooted in doubt about his character — they had known him for forty years. Rather, it was rooted in pride, fear of losing influence, and attachment to lifestyles centred on indulgence and desire. The history was repeating itself: a prophet calling to truth, and a people resisting because truth demanded change.

Their Accusations and the Reality

Some accused the Prophet ﷺ of inventing the Qur'an. Yet they knew he had never studied, never learned to read or write, and had never been exposed to any environment that could have produced a scripture of such depth, beauty, and knowledge. The Qur'an contained truths unknown to his people — stories of ancient prophets, descriptions of past nations, and insights far beyond the reach of an unlettered man. Their accusations collapsed under the weight of their own knowledge of him.

The Qur'an was — and remains — a miracle:

A divine message taught to the Prophet ﷺ by one of mighty power, preserved in its original form, and unmatched in its wisdom.

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

10:38 Do they say that the Messenger has himself composed the Qur'an? Say: 'In that case bring forth just one surah like it and call on all whom you can, except Allah, to help you if you are truthful.

There is no doubt that the Qur'an stands alone in its beauty, purity, and unmatched eloquence. Its rhythm, wisdom, and depth have no parallel in human speech. When the Qur'an invites doubters to ***"bring forth just one surah like it,"*** it is not a challenge rooted in confrontation — it is a gentle reminder that no human mind, no matter how gifted, could ever produce something of this nature.

Throughout its verses, the Qur'an speaks about itself with clarity and reassurance. It affirms that it is a revelation from Allah سبحانه وتعالى, sent down with truth and guidance. At the same time, it lovingly refutes the claims that it was a human creation. Its message, its structure, its knowledge of the unseen, and its transformative power all testify to its divine origin.

The Qur'an is not merely a book to be read — it is a living miracle, a mercy, and a light that continues to illuminate hearts across generations.

For example:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ

29:48 ***You did not read any scripture before this, nor did you write it down with your right hand (al-Ankabut).***

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ٣٣
فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ٣٤

52:33-34 ***Do they say: "He*** (Muhammad) ***has himself fabricated the Qur'an?" No; the truth is that they are altogether averse to believing.*** (If they are truthful in this)***, then let them produce a discourse of similar splendour.***

The Quraysh who accused Muhammad ﷺ of authoring the Qur'an knew, deep within their hearts, that such a claim could not be true. They had watched him grow from childhood into adulthood. They knew he had never been taught to read or write, never studied poetry, philosophy, or scripture, and had never been exposed to any environment that could produce a text of such profound depth, eloquence, and insight.

The Qur'an's challenge — **to produce even a single surah like it** — was not merely a rebuttal; it was a gentle reminder that no human being could ever match its linguistic beauty, spiritual power, or literary perfection. This challenge was extended not only to the Quraysh, but to all who doubted the Qur'an's divine origin. And throughout history, despite countless attempts, no one has ever been able to meet it.

When the Prophet ﷺ first began preaching, his message rested on three foundational truths:

1. Tawḥīd — the Oneness of Allah

This was the most difficult for the Mushrikīn to accept. They were not ignorant of Allah; in fact, they acknowledged Him as the Creator, Sustainer, and Provider. But they insisted on associating other deities with Him — idols they had inherited, loved, and defended for generations. Their struggle was not with recognising Allah, but with letting go of the false gods they had grown attached to.

2. The Appointment of a Messenger

Accepting Muhammad ﷺ as the Messenger of Allah was equally challenging for them. Yet they knew his character intimately. For forty years they had never seen him lie, deceive, or betray. They had called him **al-Amīn**, the Trustworthy, long before revelation came. Still, pride and tribal arrogance prevented them from accepting that one of their own had been chosen by Allah.

3. The Reality of the Hereafter

The idea that the world would end, that human beings would be resurrected in their physical form, and that they would stand before their Creator for judgement — this was beyond their imagination. Even communities who believed in life after death, such as Christians, understood it in spiritual terms, not as a bodily resurrection.

The Makkan pagans mocked the Prophet ﷺ. They said, "Only yesterday Muhammad was a wise and sensible man among us, and now he brings us strange

news. Where was this Heaven and Hell he never mentioned before?" They ridiculed the idea that decayed bones could be restored, or that mountains could be scattered like wool.

In truth, they rejected everything the Prophet ﷺ called them to. Yet his noble wife, Khadījah رضي الله عنها, understood immediately that what he was experiencing was extraordinary and divinely inspired. Her reassurance strengthened him at a time when the weight of revelation felt overwhelming.

It was after this early period that the second portion of Sūrah al-ʿAlaq (verses 6–19) was revealed, when the Prophet ﷺ began performing prayer in the Kaʿbah according to the method taught to him by Allah through Jibrīl عليه السلام.

According to numerous authentic narrations (reported by Aḥmad, Tirmidhī, Nasā'ī, Ibn Jarīr, Ibn Abī Shaybah, Ibn al-Mundhir, Ṭabarānī, and Ibn Mardūyah), once the Prophet ﷺ began openly proclaiming the message of Islam, the people of Makkah raised many objections. Among them, **Abu Jahl** was the most hostile. He repeatedly attempted to stop the Prophet ﷺ from praying in the Kaʿbah.

Ibn ʿAbbās رضي الله عنهما narrates that the Prophet ﷺ was once praying near Maqām Ibrāhīm when Abu Jahl passed by and said, "O Muhammad, did I not forbid you from this?" He then threatened him with arrogance and hostility. The Prophet ﷺ responded with calm firmness, upon which Abu Jahl retorted, "*With what power do you challenge me? My supporters in this valley far outnumber yours*."

He even swore by his idols, al-Lāt and al-ʿUzzā, that if he ever saw Muhammad ﷺ in sujūd, he would place his foot on the Prophet's neck and drag his face through the dust.

Such was the hostility he faced — yet such was the dignity, patience, and unwavering resolve with which the Prophet ﷺ continued his mission.

The following verses from Sūrah al-ʿAlaq refer to this very incident, when Abu Jahl boasted of his influence

and threatened to trample the Prophet ﷺ if he continued preaching in the Kaʿbah:

٩ أَرَأَيْتَ الَّذِي يَنْهَىٰ ١٠ عَبْدًا إِذَا صَلَّىٰ

96:9-10 ***Have you seen the one who forbids a servant*** (Prophet) ***when he prays?***

١٧ فَلْيَدْعُ نَادِيَهُ ١٨ سَنَدْعُ الزَّبَانِيَةَ

96:17-18 ***Let him*** (Abu Jahl) ***call on his gang. We will call the Guards.***

The Prophet ﷺ paid no attention to Abu Jahl's threats and continued his prayer at the Kaʿbah with calm dignity. Determined to carry out his boast, Abu Jahl stepped forward — but before he could reach the Prophet ﷺ, he suddenly froze, recoiling in fear. His face changed, and he trembled as he stepped back.

Those who witnessed the moment asked him what had happened. Shaken, he replied that he had seen before him **a trench of blazing fire**, a **fearsome presence**, and what looked like **wings** blocking his path. When this was later mentioned to the Prophet ﷺ, he said:

"Had he come any closer, the angels would have seized him and torn him apart." (Reported by Bukhari, Muslim, Tirmidhi, Ahmad, Nasāʾī, Ibn Jarīr, Ibn Abī Ḥātim, Ibn al-Mundhir, Ibn Mardūyah, Abū Nuʿaym al-Iṣfahānī, and al-Bayhaqī)

This moment revealed that even when the Prophet ﷺ stood alone before his enemies, he was never unprotected. The unseen help of Allah surrounded him, honouring his prayer and safeguarding his mission.

Revelation Beyond the Written Scripture:

It is important to remember that not every revelation given to Allah's messengers was preserved in written form. Allah سبحانه وتعالى prepared each prophet with the knowledge they needed to guide their people, answer their questions, and lead them with wisdom.

For the Prophet Muhammad ﷺ, revelation included:

- the verses of the Qur'an,

- and a vast body of divine guidance that was not recorded as scripture but was taught to him directly.

Because of this, the **Ṣaḥābah** observed his every word and action with profound care. They understood that his speech, his decisions, and even his silence carried meaning. Their reverence for him was so deep that the Qur'an itself instructed them:

- **not to raise their voices in his presence**,
- warning that doing so could erase their good deeds,
- and teaching them that true taqwā includes humility before the Messenger of Allah ﷺ.

Their love and respect were not mere emotion — they were an expression of faith, recognising that the Prophet ﷺ was guided, protected, and taught by Allah in ways no other human being had ever been.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

49:3 Indeed, those who lower their voices in the presence of Allah's Messenger are the ones whose hearts Allah has refined for righteousness. They will have forgiveness and a great reward. (Surah al-Hujaraat)

His honour

Not only in this world but also in the Hereafter, the Prophet Muhammad ﷺ has been granted a rank of honour unlike any other. His station is so exalted that Allah سبحانه وتعالى has decreed that whenever His own Name is mentioned, the name of His beloved Messenger ﷺ is mentioned alongside it. This pairing is a sign of divine love, a reminder of the Prophet's unique nearness to his Lord, and a reflection of the immense mercy he brought to all of creation.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

33:56 Indeed, Allah and His angels send blessings on the Prophet. You who have believed should also

ask and send blessings and peace to him. (Surah Al Ahzab) See also sub-section Darood Sharif below.

This verse is among the most honoured and beloved in the entire Qur'an. In it, Allah سبحانه وتعالى declares that **He Himself**, along with His angels, sends blessings upon the Prophet Muhammad ﷺ — and then commands the believers to do the same.

Though brief, the verse carries profound layers of meaning. It begins by telling us that Allah sends **ṣalāh** upon His Messenger ﷺ. In Qur'anic language, Allah's ṣalāh refers to:

- His mercy upon the Prophet ﷺ
- His praise of him in the highest heavenly assembly
- His elevation of the Prophet's rank above all creation

This is a divine honour granted to no other human being.

After describing what Allah and His angels do, the verse shifts from a statement to a command: ***believers must also send ṣalāh and salām upon the Prophet*** ﷺ. This is not merely a recommendation; it is an act of obedience that connects the believer to Allah, to the angels, and to the Messenger ﷺ. This is why Muslims recite ṣalawāt in prayer, in gatherings, and throughout their daily lives. Classical scholars explain that sending ṣalawāt:

- brings forgiveness
- raises one's spiritual rank
- brings tranquillity and light to the heart
- draws a person closer to the Prophet ﷺ
- and is answered by Allah **tenfold**

Thus, this command is both an honour and a mercy. This verse is far more than a legal instruction. It is an invitation — an invitation to love the Prophet ﷺ, to follow his example, to keep his remembrance alive, and to recognise his role in our guidance and salvation. It binds the Ummah to its Messenger across every generation, every land, and every moment of time.

The incident of the visit of the jinn

The tenth year of Prophethood was one of the most painful periods in the life of the Holy Prophet ﷺ. For three long years, the Quraysh and allied tribes enforced a harsh boycott against **Banu Hashim** and the early Muslims, confining them to the narrow valley of **Shi'b Abi Talib**. Surrounded and cut off from all sides, they were denied food, trade, and basic supplies. Only during the Hajj season were they allowed to leave briefly, but even then **Abu Lahab** would warn merchants to raise their prices so high that the Muslims could not afford anything, promising to cover their losses himself.

This incident of the visit of the jinn and their going back after listening to the Qur'an had occurred, according to agreed traditions of the *Hadith* and biographical literature, at the time when **the Holy Prophet had halted at Makkah during his return journey from Ta'if to Makkah**. And according to all authentic historical traditions he had gone to Ta'if **three years before the Hijrah.**

٢٩ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ
٣٠ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ
٣١ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ

46:29-31 (And recall the event) ***when We brought to you a group of jinns so that they might listen to the Qur'an. When they reached the place (where you were reciting it), they said to one another, "Be silent." When the recitation was over, they returned to their people as warners. They said to them, "O our people! We have just listened to a Book that has been sent down after Moses. It contains the Books that came before it and it guides to***

the Truth and to a Straight Way. O our people! Accept the invitation of the one calling to Allah and believe in him. Allah will forgive you your sins and will save you from a painful torment."

Many early scholars — including Ibn Mas‘ud, Ibn ‘Abbas, Zubair, Hasan al-Basri, Sa‘id ibn Jubayr, Mujahid, and ‘Ikrimah — agreed that the first encounter between the jinn and the Prophet ﷺ took place in the valley of **Nakhlah**. According to Ibn Ishaq, Abu Nu‘aym, and Waqidi, this happened during the Prophet’s return from Ta’if. While he was praying and reciting Qur’an — whether in **‘Isha, Fajr, or Tahajjud** — a group of jinn passed by, heard the recitation, and stopped to listen.

On this first occasion, the Prophet ﷺ did not see them, nor did he know they were present. Allah (سُبْحَانَهُ وَتَعَالَى) later informed him through revelation that a group of believing jinn had listened to the Qur’an. These jinn already believed in Musa and the earlier scriptures, and when they heard the Qur’an, they immediately recognised its truth and believed in it and in the Messenger ﷺ.

The incident occurred at **Az-Za‘imah** or **as-Sayl al-Kabir**, both green, watered locations within the valley of Nakhlah where travellers commonly halted.

After this first encounter, several delegations of jinn came to meet the Prophet ﷺ directly. When all authentic narrations are combined, it appears that at least six delegations visited him in Makkah before the Hijrah.

Ibn Mas‘ud relates that on one night the Prophet ﷺ was missing from Makkah, and the Companions feared he had been harmed. At dawn he returned from the direction of Hira’ and explained that a jinn had come to invite him, and he had gone to recite Qur’an to a gathering of them. In another narration, the Prophet ﷺ asked who would accompany him to meet the jinn; Ibn Mas‘ud volunteered. The Prophet drew a line for him and instructed

him not to cross it. Ibn Mas‘ud then saw a group of beings gather around the Prophet as he recited Qur’an.

On yet another night, Ibn Mas‘ud accompanied the Prophet ﷺ to Hajun, where the Prophet judged a dispute among the jinn. Years later, Ibn Mas‘ud saw a group of villagers in Kufa and remarked that they resembled the jinn he had seen at Hajun.

Darood Sharif

Darood Sharif is the act of sending peace, blessings, and heartfelt salutations upon our beloved Prophet Muhammad ﷺ. It is a practice that connects the believer to Allah, to His angels, and to the Messenger ﷺ, filling the heart with tranquillity and light.

Sūrah ash-Sharḥ (94) was revealed in the earliest days of prophethood, at a time when the Prophet ﷺ was treated with hostility and faced relentless persecution. His small band of followers endured hardship simply for standing by him. In those difficult days, when the world around him seemed dark and unwelcoming, it was almost unimaginable that Islam would one day spread across continents and that Muslim communities would flourish in every corner of the earth.

Yet Allah سبحانه وتعالى knew the future that awaited His Messenger ﷺ. He knew the strength of the message, the purity of the Prophet’s heart, and the destiny of this faith. And so, in those early, painful moments, Allah comforted His beloved with the reassuring words of Sūrah ash-Sharḥ — verses that lifted his heart, eased his burden, and promised him that hardship would never be the end of the story.

These verses were a divine embrace, reminding the Prophet ﷺ that his name would be raised high, his message would prevail, and his remembrance would endure until the end of time.

٤ وَرَفَعْنَا لَكَ ذِكْرَكَ

94:4 and exalted your renown for you.

There was a time in the earliest days of Islam when it seemed impossible that the name of Muhammad ﷺ would ever be spoken with honour. He was mocked, rejected, and treated as an enemy. His small group of followers faced hardship simply for standing beside him. In those dark and painful days, no one could have imagined that his name would one day be proclaimed openly in the **adhān**, five times a day, in every corner of the world.

Yet Allah سبحانه وتعالى knew the future of His beloved Messenger ﷺ. Today, there is not a single moment — day or night — when the noble name of Muhammad ﷺ is not being mentioned somewhere on planet earth. From the minarets of cities to the quiet prayers of believers, his remembrance continues without pause. This is the fulfilment of Allah's promise: **to raise his renown beyond anything the world had ever seen.**

Hadrat Abū Saʿīd al-Khudrī رضي الله عنه narrates that the Prophet ﷺ said: "Gabriel came to me and said, *'My Lord and your Lord asks: In what ways have I exalted your renown?' I replied, 'Allah knows best.' Gabriel then said, 'Allah declares: I will be mentioned whenever I am mentioned.'"*

This beautiful hadith reveals the depth of Allah's love for His Messenger ﷺ. It shows that the raising of his name is not a human achievement — it is a divine decree. Whenever Allah's Name is mentioned, the name of His Prophet ﷺ is honoured alongside it.

This is why the sending of **Darood Sharif** is not merely a recommended act; it is a command from Allah, a gift to the believers, and a sign of the Prophet's exalted rank. Through it, Allah allows us to participate in the honour He Himself bestows upon His beloved Messenger ﷺ.

ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ

مَجِيدٌ ٱللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allah, sanctify Muhammad and the family of Muhammad, as you have sanctified Ibrahim and the family of Ibrahim. Truly, You are Praiseworthy and Glorious. Allah, bless Muhammad and the family of Muhammad, as you have blessed Ibrahim and the family of Ibrahim. Truly, You are Praiseworthy and Glorious.

Jibril (جبريل) “Gabriel”

جبريل is the Archangel Jibril (Gabriel) and holds a central and highly significant role in Islam. Here are some key aspects of his responsibilities:

- **Revelation of the Qur`an**: Jibril is most renowned for delivering the Qur`an to the Prophet Muhammad (ﷺ) over a period of 23 years. This monumental task places him at the heart of Islamic tradition, as he conveyed the words of Allah (سُبْحَانَهُ وَتَعَالَى) to humanity.
- **Messenger to Prophets**: Jibril’s role extends beyond the Prophet Muhammad (ﷺ). He also communicated Allah’s messages to other Prophets, including Ibrahim (عَلَيْهِ ٱلسَّلَامُ) “Abraham”, Musa (عَلَيْهِ ٱلسَّلَامُ) “Moses”, and Isa (عَلَيْهِ ٱلسَّلَامُ) “Jesus”.
- **Guidance and Support**: Jibril provided guidance and support to the Prophets, helping them understand and convey Allah’s messages accurately. He often appeared in human form to deliver these messages.
- **Holy Spirit**: In the Qur`an, Jibril is sometimes referred to as the Holy Spirit روح القدس (Ruh al-Qudus), emphasizing his purity and his role in bringing divine revelations.
- **Protection and Strengthening**: Jibril played a role in protecting and strengthening the Prophets, particularly during times of hardship and persecution. His contributions are fundamental to the foundation and spread of Islam, making him one of the most revered angels in Islamic tradition.

The Prophet Muhammad (ﷺ) would take provisions with him and stay in the Cave of Hira for several days at a time. He would then return home to Khadijah, who would again provide for him for a few more days. One day,

in the Cave of Hira, suddenly the Archangel Jibril (جبریل) appeared before the Prophet (ﷺ) and said, "**Read**."

According to a tradition by Hadrat Aishah, the Prophet's response was, *"I cannot read." The angel got hold of me and pressed me until I could no longer bear it. The he let go of me and said,* **Read**. *I cannot read, I said! He turned away from me and again told me to* "read." *Again, I said, I cannot read! He pressed me for the third time until I could bear it no more. Then he let go of me and said:*

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

(Iqra bismi Rabbi kal- ladhi khalaqa)

96:1 Read in the name of your Lord Who created

After experiencing the most unexpected event of seeing the Jibril **(جبریل)** for the first time, albeit not in his actual form and shape, shaken-up Holy Prophet (ﷺ) returned home to Hadrat Khadijah, trembling with fear, and said to her, "***Cover me, cover me***," and he was covered. When terror left him, he said, O Khadijah, what has happened to me? Then he narrated to her his experience in the Cave of Hira and said, ***"I fear for my life***." She said, 'No, never! Be in good spirits. You bear the burden of the helpless; you help the poor; you entertain guests; and you cooperate in good works. The truth will never degrade you.

Hadrat Khadijah was a 55-year-old lady at the time when this event in Hira took place. She had been the Prophet's life companion for 15 years and found him to be such a generous and noble person. When the Prophet (ﷺ) told her about his experience in the Cave, she conceded without the least hesitation that it was indeed Allah's angel who had come to the Prophet (ﷺ) with Revelation.

Hadrat Khadijah took the Prophet (ﷺ) to her paternal cousin, **Waraqah bin Naufal**, who had become a Christian in the pre-Islamic era. He wrote the gospel in Arabic and Hebrew and had become very old and blind. Further, Waraqah bin Naufal, being an old inhabitant of

Makkah, had seen the Holy Prophet (ﷺ) grow up from childhood.

Hadrat Khadijah said, "Brother, listen to your brother's son." Waraqah asked the Holy Prophet (ﷺ), “What have you seen, nephew?” The Holy Prophet repeated the experience of the Cave of Hira. After listening to the Prophet’s experience, Waraqah immediately acknowledged that it was the same Gabriel who had descended on Moses (عَلَيْهِ ٱلسَّلَامُ). “I wish I were a young man during your Prophethood! Would I be alive when your tribe expelled you? The Holy Prophet said, “Will they expel me?” Waraqah said, “Yes, never has it happened that a person brought what you have brought and was not treated as an enemy. If I live until then, I will help you with all the power at my command.” Not very long after, Waraqah died. He was never in the slightest doubt about the Prophet’s elevation to the office of Prophethood.

وَٱلْقُرْاٰنِ ٱلْحَكِيْمِ ۙ ٢ اِنَّكَ لَمِنَ ٱلْمُرْسَلِيْنَۙ ٣

36:2-3 By the wise Qur`an, you are indeed one of the Messengers. (Ya-Seen)

An oath has been taken by the Qur`an, which testifies that the person who is presenting such “wise” revelations is most surely a Messenger (ﷺ) of Allah (سُبْحَانَهٗ وَتَعَالٰى), and as such, he must be revered. The word ‘**Ummi**’, referring to the Prophet Muhammad (ﷺ), is also mentioned in the Taurat as well as the Injil:

ٱلَّذِيْنَ يَتَّبِعُوْنَ ٱلرَّسُوْلَ ٱلنَّبِيَّ ٱلْاُمِّيَّ ٱلَّذِىْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِى ٱلتَّوْرٰىةِ وَٱلْاِنْجِيْلِ

7:157 Those who follow the Messenger, the Unlettered Prophet, whom they find mentioned in the Taurat and in the Gospel in their possession. (Surah al-A’raf)

As to the question, which words spoken by the Holy Prophet (ﷺ) are Allah's words, and which words are his opinion? The answer is:

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

53:4 He does not speak of his own desire.

A Tradition has been related to the authority of Hadrat Abu Hurairah, saying that the Holy Prophet once said, "*I never say anything but what is true and right*."

عَلَّمَهُ شَدِيدُ الْقُوَىٰ

53:5 He has been taught by one (angel) ***of mighty power.***

Which means the Prophet (ﷺ) obtains his knowledge through a supernatural source. The Qur`an he recites before you is not his own composition but a divine word: "**Wahi-jali**" is associated with the Quran, which was revealed to Prophet Muhammad (ﷺ) in a clear and explicit manner. It is a "manifest revelation." As for other words spoken by the Holy Prophet (ﷺ) himself, they could be of: "**Wahi-khafi",** a "concealed revelation", which is more subtle and may come in the form of inspiration or guidance that is not as explicitly clear as Wahi-jali.

The third kind of words the Holy Prophet (ﷺ) spoke were as a private man. Even then, he never uttered a word that was opposed to the truth.

When the Holy Prophet (ﷺ) first started to preach Islam, his message consisted of three things:

1) **Tawḥīd**: None be held as associates with Allah.
2) Allah had appointed him as **His Messenger**.
3) Doctrine of the **Hereafter**.

Tawḥīd was highly disagreeable to the Mushrikeen. Although, they were not totally oblivious to the existence of Allah (سُبْحَانَهُ وَتَعَالَى) as the Supreme Sustainer, Creator and Providence, but they also wanted to associate other things with Allah (سُبْحَانَهُ وَتَعَالَى).

As for the Prophethood, the people of Makkah, were just not prepared to accept Muhammad (ﷺ) as the Messenger of Allah (سُبْحَانَهُ وَتَعَالَى). Although they could not deny the fact that during the first 40 years of his life, they never found him lying or a deceitful person. In fact, they openly admitted that Muhammad (ﷺ) was a man possessed of wisdom, righteousness, and moral superiority.

The doctrine of the Hereafter is to believe that this world will come to an end and that the man will be resurrected exactly as he lived in this world. Although both Christians and the Jews believe in life after death, they think that the second life will only be a spiritual one, not as physical as we know it. The people of Makkah, mainly the disbelievers, mocked the Prophet (ﷺ) and regarded the "doctrine of the Hereafter" as a farfetched possibility. Their argument was that "How come the bones which have been decayed and rotten for thousands of years will rise up again?" How can it be possible that huge mountains, firmly set in the earth, will fly about like flakes of wool?"

Mushrikeen, including his own people, the Quraysh, were mystified and asked each other questions: "What has happened to Abu al-Qasim, who was until yesterday a sane and wise man amongst us?" "Where was this hell or heaven, about which we had never heard anything from him before? They openly refused to believe in what the Prophet (ﷺ) was preaching. Hadrat Khadija (رَضِيَ اللّٰهُ عَنْهَا), on the other hand, knew instinctively that what was happening with Muhammad (ﷺ) was out of the ordinary.

When the Prophet (ﷺ) started proclaiming Islam as the way of life, he was opposed from all directions. According to a hadith from Ibn Abbas, the Holy Prophet (ﷺ) used to perform his prayers at the Maqam Ibrahim. Abu Jahl, in particular, was a fervent enemy of the Prophet (ﷺ). Once, Abu Jahl saw the Prophet (ﷺ) praying nearer the Maqam Ibrahim and said, "O Muhammad, did I not forbid you from praying here and start to threaten him?" In response, the Holy Prophet (ﷺ) rebuked him. Thereupon, Abu Jahl said, "O Muhammad, with what strength do you rebuke me? By God (he meant "Lat" and "Uzza"), "my followers in this valley far exceed yours in number. If he ever saw Muhammad (ﷺ) in sujood, he would set his foot upon the Prophet's neck and rub his face in the dust. (**Ahmad, Tirmidhi, Nasai, Ibn Jarir, Ibn Abi Shaibah, Ibn al-Mundhir, Tabarani, Ibn Marduyah**).

The authenticity of the above hadith is confirmed in the following ayat from Surah al-Alaq:

٩ أَرَأَيْتَ الَّذِي يَنْهَىٰ ١٠ عَبْدًا إِذَا صَلَّىٰ

96:9-10 ***Have you seen the one who forbids a servant*** (Prophet) ***when he prays?***

١٧ فَلْيَدْعُ نَادِيَهُ ١٨ سَنَدْعُ الزَّبَانِيَةَ

96:17-18 ***Let him*** (Abu Jahl) ***call on his gang. We will call the Guards.***

The Prophet (ﷺ) ignored Abu Jahl's threat and proceeded to pray at Ka'bah. When Abu Jahl saw the Prophet in Sajdah, he also moved forward to comply with his threat. Suddenly, he stepped back, trembling in fright. Onlookers asked, what happened? What's the matter? Abu Jahl replied, "There was a ditch of fire, a terrible apparition between himself and Muhammad (ﷺ), and some wings." When the Holy Prophet (ﷺ) heard this, he remarked, "*Had he (Abu Jahl) come near me, the angels would have smitten and torn him to pieces*" (**Bukhari, Tirmidhi, Ahmad, Muslim, Nasai, Ibn Jarir, Ibn Abi Hatim, Ibn al-Mundhir, Ibn Marduyah, Abu Nu'aim Isfahani, Baihaqi**).

The revelations conveyed to the Holy Prophet (ﷺ) encompassed not only the recorded content of the Qur`an but also a significant amount of unrecorded information. Hence, the Sahaba (the Prophet's companions) hung on to every movement and every word uttered by the Holy Prophet Muhammad (ﷺ). The veneration of the Prophet (ﷺ) is such that even the companions are advised not to speak in a loud voice in the presence of Allah's Messenger (ﷺ). And those who disregard this advice are in fact devoid of "taqwa" (piety).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

49:1 ***O you who believe! Do not place your opinions above that of Allah and His Messenger, and fear Allah. Allah is Hearing and Knowing.***

This verse teaches the *principle*:

- Don't act independently of Allah and His Messenger.
- Don't push your own opinions above revelation.
- on't rush ahead of the Prophet ﷺ in judgement or behaviour.

It sets the tone: humility before divine guidance.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

49:2 ***O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him, as you speak loudly to one another, lest your works be in vain without you realizing.***

This verse gives a practical example of that humility:

- Don't speak loudly in front of the Prophet ﷺ.
- Don't treat him the way you treat each other.
- Loudness = disrespect = spiritual danger.

It warns that disrespect can wipe out good deeds without a person even realising it. So, the first verse gives the principle, the second gives a concrete rule.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

49:3 ***Indeed, those who lower their voices in the presence of Allah's Messenger are the ones whose hearts Allah has refined for righteousness. They will have forgiveness and a great reward.*** (Surah al-Hujaraat)

Those who lower their voices in the presence of the Prophet ﷺ are the people whose hearts Allah has tested and purified, and they are promised forgiveness and a great reward. This verse balances the warning in the previous verse by offering encouragement: instead of focusing on what should not be done, it praises those who behave correctly and shows that humility is a sign of a heart refined by Allah. In this way, (49:3) serves as the positive counterpart to 49:2.

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا

33:56 Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him (Muhammad) and salute him with worthy greetings of peace. (al-Ahzab)

It means that Allah (سُبْحَانَهُ وَتَعَالَى) Himself praises His Messenger (ﷺ), blesses His work, exalts his name **(مُحَمَّدٌ)**, and showers His mercies on him. Even the angels' love for the Prophet (ﷺ) is pointed out in the ayah (33:56). They pray to Allah to bless the Prophet (ﷺ) with the highest ranks, cause his Shari'ah to flourish, and exalt him to a laudable position.

In view of the above ayat from Surah al-Alaq, al-Hujaraat and al-Ahzab, one can only be inspired to dwell on **Darood Sharif**.

Darood Sharif

Darood Sharif is salutations upon our beloved Prophet (مُحَمَّدٌ) Muhammad (ﷺ). The origin of Darood Sharif began in the very early days of Islam when the Messenger of Allah began conveying the message of Tawḥīd. The ruling elite of Makkah, wealthy and well-to-do people, saw the Prophet (ﷺ) as a threat to their lifestyle and dominion.

People used to worship idols inside the Ka'bah and other shrines such as Lat, Uza, and Manat, where they offered sacrifices of all kinds. They believed that wealth and all the trappings that go with it are blessings from these godheads. Then comes along a man from among themselves, telling them their practices are nothing but shirk of the highest order. They could not fathom a challenge to their long-held belief in worshipping several gods, each with a different purpose.

The man who challenged their falsely held belief was called Abu Qasim. Even the people from his own tribe turned against him. They included the likes of a prominent leader of the Quraysh tribe, ‘Amr ibn Hisham’, nicknamed ‘Abu Jahl’ (father of ignorance). Another staunch enemy of the Prophet (ﷺ) was Umar ibn al-Khattab, who later accepted Islam and was appointed as the second caliph.

The times were hard in every aspect of life. The Holy Prophet (ﷺ) was deeply distressed and grieved. The revelations had momentarily stopped. He felt very anxious, thinking that perhaps he had committed some error because of which his Lord had forsaken him. Whereby, the revelations were stopped only to protect the Prophet (ﷺ) from instant exposure as well as to calm his nerves from the intensity of ***Wahi***. This state was experienced by the Holy Prophet (ﷺ) in the initial stage of the Prophethood.

وَرَفَعْنَا لَكَ ذِكْرَكَ

94:4 and exalted your renown for you.

This is to say that O' Muhammad, We have not forsaken you. In fact, in times to come, your name will be mentioned along with mine. That is:

لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ

"There is no god but Allah,
Muhammad is the messenger of Allah."

Ayah (94:4) above (وَرَفَعْنَا لَكَ ذِكْرَكَ) from surah Ash-Sharh was revealed at a time when no one could even conceive how the **renown** of the one unique individual, who had only a few followers confined only to the city of Makkah, would be exalted throughout the world and what high fame he would achieve.

The handful of followers also faced severe punishment for their devotion to the Prophet (ﷺ). At that time, it was unimaginable that one day there would be Muslim settlements in every corner of the globe. It was virtually unthinkable that the Prophethood of Muhammad (ﷺ) would be proclaimed aloud in the call to prayer (Adhan) five times a day, and the blessings of Allah (سُبْحَانَهُ وَتَعَالَى) would be invoked for him in every prayer.

No day goes by in the world without the mention of the Prophet's holy name. In a Hadith, Hadrat Abu Sa'id Khudri has reported that the *Holy Prophet (ﷺ) said, Gabriel came to me and said, My Lord, and your Lord asks, in what ways have I exalted your **renown**? I submitted: Allah alone has the best knowledge. Gabriel stated that Allah promises to mention you whenever He mentions Me*.

It is obvious that Gabriel was referring to Darood Sharif, which is recited in every Salah. This means that the divine blessings on Sayyiduna Rasoolullah are not an option but deemed as a command of Allah (سُبْحَانَهُ وَتَعَالَى).

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيمَ وَعَلٰى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيمَ وَعَلٰى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allah, sanctify Muhammad and the family of Muhammad, as you have sanctified Ibrahim and the family of Ibrahim. Truly, You are Praiseworthy and Glorious. Allah, bless Muhammad and the family of Muhammad, as you have blessed Ibrahim and the family of Ibrahim. Truly, You are Praiseworthy and Glorious.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Five Phases

A life journey may be divided into five phases:

1. **Life before descendant to earth**
2. **Life in this world**
3. **Life in Barzakh (برزخ)**
4. **Life on the Day of Resurrection**
5. **Life in Eternity**

Life before descendant to earth

This phase has already been discussed above in “**Who are we?**”It includes the event when we took the oath or "**covenant**," as well as Adam's disobedience of the command which led to his evacuation from the heavens. Only Allah (سُبْحَانَهُ وَتَعَالَى) can know how long Adam stayed in the gardens before descending to Earth.

Life in this world

After exploring the pre-earthly phase of human existence, we now turn to the second phase: worldly life. Though brief, it is the most decisive stage, for all that follows—Barzakh, the Day of Resurrection, and the eternal Hereafter—unfolds according to what is earned here.

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُمْ بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ

21:35 ***Every soul shall taste death. And We test you with evil and with good as a trial; and to Us you will all be returned.***

The verse delivers three of the most universal truths in the Qur’an—death, trial, and return—woven together into a single, powerful reminder of the human journey.

The phrase **"*Every soul shall taste death*"** is not merely an announcement of mortality; it is a declaration of certainty. Death is described as a *taste*—something each soul must personally experience. It is not an end but a transition, the moment when the veil between the seen and unseen is lifted.

The verse then shifts to the nature of life itself: **"*We test you with evil and with good as a trial*."** This means that hardship and ease, loss and gain, pain and joy—all are forms of divine testing. Tafsīr emphasises that ***evil*** here refers to difficulties such as illness, poverty, fear, and grief, while *good* refers to blessings like wealth, health, success, and comfort. Both are tests of the heart: hardship tests patience, and blessings test gratitude. No state in life is random; every moment is part of a purposeful examination.

Finally, the verse concludes with the ultimate destination: **"*And to Us you will all be returned*."** This return is the moment when the meaning of every test becomes clear. It is the point at which justice is perfected, intentions are revealed, and the temporary nature of worldly life is understood in full.

In essence, 21:35 teaches that life is a journey bracketed by certainty:

- **Death is inevitable.**
- **Life is a test in all its forms.**
- **The return to Allah is unavoidable.**

This verse grounds the believer in realism and hope—realism about the nature of life, and hope in the One to whom all journeys end.

Life in this world may be the shortest phase of our existence, yet it is the most decisive. It is here—and only here—that we choose the path that determines what follows. Every human being must take that first step, whether right or wrong, for no other stage of our journey lies within our control."

وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

29:64 The life of this world is nothing but diversion and play, and the Home of the Hereafter is the Life, if they only knew. (Surah al-Ankabut)

Allah draws a sharp contrast between the **fleeting nature of the worldly life** and the **true, enduring reality of the Hereafter**. The Qur'an describes this world as nothing more than **play and amusement**—not to belittle its importance, but to expose its fragility and its tendency to distract. What people often treat as ultimate—wealth, status, pleasure, rivalry—is, in truth, temporary and insubstantial, like a game that ends as soon as time runs out.

The verse (29:64) does not deny the value of worldly life; rather, it reframes it. The world is a place of cultivation, not permanence—a field in which seeds are planted, not the harvest itself. Its joys are brief, its pains are temporary, and its opportunities are limited. Everything within it is in motion, decaying, shifting, or slipping away. The verse invites the believer to see through the illusion of permanence and recognise the world for what it is: a corridor, not a destination.

Allah then declares that **the true life is the life of the Hereafter**. This is not simply a statement about duration; it is a statement about quality. The Hereafter is where justice is complete, where reward is lasting, where relationships are pure, and where existence is free from fear, loss, and uncertainty. It is life without death, joy without interruption, and nearness to Allah without veils.

The verse (29:64) concludes with a gentle rebuke: **"if only they knew."** This phrase carries both sorrow and invitation. It suggests that most people live as though this world is everything, unaware of how small it truly is compared to what awaits. It also hints that true knowledge is not intellectual but spiritual—recognising the world's impermanence and orienting one's heart toward the eternal.

In essence, the verse ***(29:64)*** teaches us that the believer must live in this world with purpose but not attachment, with effort but not illusion. **The world is a test**,

a journey, a preparation. The Hereafter is the home. When this truth settles in the heart, priorities shift, anxieties lighten, and life gains clarity: what is temporary is used wisely, and what is eternal becomes the true pursuit.

Our time in this world is like a couple of hours spent in an exam hall. How we fare in the next stages of existence depends entirely on how we well we perform during this short time.

Only Allah (سُبْحَانَهُ وَتَعَالَى) knows how many creations He has created, each carrying out the assigned task. The man, on the other hand, was created with freedom of choice and the willpower to carry out that choice. The choices we make are the actual '**tests**'. The Qur`an emphasises that human life is a test.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

41:30 ***Those who say "Allah is our Lord" and then remain steadfast, upon them descend angels*** (and say)***: "Do not fear nor grieve, and receive good tidings of Paradise which you were promised*** (Surah Fussilat)

This verse describes one of the most honourable stations a human being can reach: the moment when steadfast faith is met with divine reassurance. Allah speaks of those who declare, with conviction and sincerity, **"*Our Lord is Allah*,"** and then remain firm upon that truth. Their firmness is not a momentary declaration but a lifelong commitment—holding to faith through ease and hardship, temptation and trial, clarity and confusion.

"then remain steadfast" (**ثُمَّ اسْتَقَامُو**) encompasses the entire path of righteousness: consistency in worship, sincerity in intention, uprightness in character, and perseverance in obedience. It is the refusal to be shaken by doubts, desires, or the pressures of society. Such people do not merely believe; they live their belief.

For these steadfast souls, Allah promises a remarkable honour: ***the angels descend upon them***. Scholars

mention that this descent occurs at the most critical moments of human vulnerability—especially at the time of death, when fear and uncertainty can overwhelm the heart. In that moment, the unseen world opens, and the angels come with words of comfort, dissolving fear and sorrow.

Their message is profoundly tender: **"*Do not fear, and do not grieve*."** Fear relates to what lies ahead; grief relates to what is left behind. The angels reassure the believer about both. There is no fear regarding the journey into the next world, and no grief over family, wealth, or unfinished matters in the world left behind. Everything is now under divine care.

They then give glad tidings of ***the Garden that was promised***—a reminder that Paradise is not an unexpected gift but a fulfilment of a promise made by Allah to those who lived with faith and steadfastness. This promise transforms the moment of death from terror into triumph, from separation into arrival.

Tafsīr works emphasise that this verse reveals the dignity of the believer who remains upright. Such a person is honoured in life with inner tranquillity, honoured at death with angelic reassurance, and honoured in the Hereafter with eternal reward. The descent of the angels is not merely a scene; it is a declaration of divine acceptance.

بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ

27:47 ***you are a people on trial*** (Surah an-Naml)

All of Allah's Scriptures, including the Gospel and Torah, mention the human being on **trial**.

- "For you know that the **Testing** of your faith produces steadfastness" (James 1:3)
- "Beloved, think it not strange concerning the fiery **trial**, which is to try you, as though some strange thing happened unto you" (Peter 4:12).
- "For you, O God, have **Tested** us; you have Tried us as silver is tried." (Psalm 66:10)

We are all being tested at every step of the way. Not even the Prophets (Allah's peace be upon them all) are spared. In fact, according to a hadith the Prophet Muhammad (ﷺ) said, "*The people who are tested the most severely are the Prophets, then those who are closest to them in faith, and then those who are closest to them. A person is tested according to the strength of their religious commitment. If they are strong in their faith, their test will be more severe, and if they are weak in their faith, their test will be lighter. Trials will continue to afflict a person until they walk on the earth without any sin*." (Sunan Ibn Majah (4023). This hadith also emphasises that trials and tests are a means of purification and spiritual growth.

According to ayah (64:15), as mentioned above, are the hardest test for man. Kings and Queens are tested for the way they treat their subjects. For example, Nimrod (نمرود) and Pharaoh (فرعون) believed themselves to be deities and wanted to be treated as such. They showed little concern for the lives of their subjects. Dawud (داود) and Sulaiman (سليمان) "king David and Solomon" on the other hand, believed themselves to be servants of Allah (سُبْحَانَهُ وَتَعَالَى) and treated their subjects with justice and equality. (ذو القرنين) "Dhu al-Qarnayn" was told:

قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا

18:86 ***"…We said: "O Dhu al-Qarnayn, you have the power to punish or to treat them with kindness."***

There are many theories about Dhu al-Qarnayn's identity: Many Western and even Muslim scholars identify Dhu al-Qarnayn with Alexander the Great, partly because of similarities between the Qur`anic account and legends about Alexander.
Some modern scholars suggest that Dhu al-Qarnayn could be Cyrus the Great, the founder of the Persian Empire.

Other theories propose that Dhu al-Qarnayn might be a pre-Islamic Arabian king, such as Sa'b Dhu Marathid of Himyar or al-Mundhir III ibn al-Nu'man of the Lakhmid kingdom. The exact identity of Dhu al-Qarnayn remains a topic of debate and speculation among scholars.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

18:84 ***We granted him power in the land and endowed him with all kinds of resources.*** (al-Kahf)

This concerns the time when Dhu al-Qarnayn had taken possession of the land as a conqueror, and the natives were utterly at his mercy. Then Allah (سُبْحَانَهُ وَتَعَالَى) posed a question before his conscience, as if to say: **Now is the time of your trial**. That is, these people are utterly at your mercy, and you have the option either to behave unjustly towards them or to treat them generously.

The parables are not necessarily the kings' specifics. The principle applies to anyone with power and authority and how they perceive others. For example, a factory owner can either treat his employees as slaves or give them their rightfully earned wage.

Allah (سُبْحَانَهُ وَتَعَالَى) has given man the guidance (Scriptures) to help him decide which way to go. All of Allah's Scriptures, including the Bible, say the same thing, i.e., the man is being tested at every step of the way. He is tested with poverty or richness.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

2:155 ***We will certainly test you with some fear and hunger, and some loss of possessions and lives and crops. But give good news to the steadfast.*** (Surah Baqarah)

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

47:31 ***And We will surely test you until We make evident those who strive among you (for the cause of Allah) and the patient, and We will test your affairs.*** (surah Muhammad)

It can be hard not to be lured with Shaitan's cunningness. He is constantly whispering in your ears that you're better than the person next to you. All the wealth, luxuries and amenities are due to your own cleverness. Whereas, Allah (سُبْحَانَهُ وَتَعَالَى) says:

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌ

57:20 Know well that the life of this world is merely sport and diversion and adornment and an object of your boasting with one another,

In the Old Testament: "*Those who trust in their riches will fall, but the righteous will thrive like a green leaf*." (Proverbs 11:28)

"*Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God*…," (1 Timothy 6:17-19)

In the Bible: "*Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also*." (Matthew 6:19-21)

No matter how much money you have, you can only spend an allocated amount, not a penny more. Once you're gone, you will never know how and who will squander your money. By a common consensus, your children will inherit your wealth. But then again, even your children will spend only the allocated amount and not a penny more. However hard it is to believe; we are only delusional about the bank balance.

Many crimes go unpunished for some hideous pursuits, and yet there's no legislation against such activities. For instance, you may choose to remain silent when you ought to speak up in the name of justice. Allow someone else to shoulder the responsibility for your wrongdoing. Making false promises you cannot keep.

Mislead people deliberately, and so on. Everything culminates in **trial**, where you are tested for your choices.

Sacrifice means giving up something for something else. We are tested with the sacrifices we make. For instance, doing someone a favour expecting something else in return is not a sacrifice but a straight swap. Allah (سُبْحَانَهُ وَتَعَالَى) knows who has performed what deeds under which circumstances and, more importantly, with which motive. Allah (سُبْحَانَهُ وَتَعَالَى) determines the reward for the deeds of each of us. The "return" for sacrifices may be given in this world, in the hereafter, or in both; it is, nevertheless, by far the most superior return.

After Tawḥīd, the Day of Resurrection is the most mentioned theme in the Qur`an. Time and time again, Allah (سُبْحَانَهُ وَتَعَالَى) has reminded us that soon we shall all return to Him:

وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا

19:95 He will appear before Us all alone (Surah Maryam)

يَا قَوْمِ إِنَّمَا هٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

40:39 My people, the life of this world is ephemeral, whereas the Hereafter, that is the permanent abode. (Ghafir)

The word (مَتَاعٌ), as in the ayah (40:39) above, may be defined as transient wealth and prosperity, which may make man forgetful of the Day of Resurrection. The "Day" when each man will present himself in his own individual capacity and will be held responsible for his deeds.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

3:185 Everyone is bound to taste death, and you shall receive your full reward on the Day of Resurrection. Then, whoever is spared the Fire and is admitted to Paradise has indeed been successful. The life of this world is merely an illusory enjoyment. (Al-Imran)

The Qur`an has often used the word (الْغُرُوْر) “illusion” to define life in this world, which may be a little confusing. An illusion is a perception or belief which distorts reality, making something appear differently than it actually is.

How can something we see, touch, and feel be an illusion? In the Qur`an, the word “illusion” is used as a metaphor, just like the time factor, such as six or ten days, one thousand or fifty thousand years, which are symbolic. To put it another way, one may hear an old man saying, "What has happened to all those years?" as if they were a mere illusion. What the expression means is to compare the length of this life with that of after death, which is unending; this life, as mentioned in the Qur`an several times, will certainly seem an illusion.

The events, to be experienced in the Hereafter are based on one's faith and deeds carried out in this life. The body and soul are two different things. The body of this world withers away in the grave, but the soul lives on. Imam Ghazali, in his Ihya Uloom Ed-Din, viewed his body as a cage, which will eventually disappear or become part of the earth: “*Do not think that death is death. Nay! It is life.” “I am a bird, and this body is my cage*.”

Three Blowings of the Trumpet

Before the Day of Judgment arrives, a series of signs will unfold. Among the greatest of these is the **blowing of the Trumpet**, described in the Qur'an as a moment of overwhelming cosmic transformation.

Blowing of the Trumpet in Christianity and Judaism

In **Christianity**, the blowing of the trumpet is understood as a prophetic sign of the Second Coming of Christ. Christians believe that Jesus will return accompanied by the sound of a great trumpet, signalling resurrection, judgment, and the gathering of the nations.

This belief is rooted in several biblical passages, particularly in the Gospels, the letters of Paul, and the Book of Revelation, where the trumpet serves as a symbol of divine intervention and the final unfolding of God's plan.

In **Judaism**, the blowing of the trumpet — specifically the **shofar**, a ram's horn — is central to the observance of **Rosh Hashanah**, the Jewish New Year.

According to Jewish tradition, this day commemorates the creation of the heavens and the earth and marks the beginning of a period of repentance and spiritual renewal. The Torah commands the blowing of the shofar on this day **(as found in Leviticus, Numbers, and referenced in Nehemiah)**, making it a continuing divine ordinance. The sound of the shofar calls the community to reflection, repentance, and a return to God.

The Mushrikīn, ever restless in their hostility, did not cease in their efforts to assail the Messenger of Allah ﷺ. They cast doubts upon his Prophethood, disputed the Oneness of the Almighty, belittled the signs and miracles granted to him, and brazenly denied the reality of the Resurrection.

No occasion for mockery or derision was left unused. Among their most persistent jeers was their scorn

for the Hereafter itself. With arrogance and disbelief they would say, "*When will this Day come—the very Day with which you threaten us*?"

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

36:48 And they say, 'When will this promise be fulfilled, if you are truthful?

This verse captures the arrogance and mockery with which the deniers confronted the Prophet ﷺ whenever he warned them of the Resurrection. Instead of reflecting on the signs around them or the message being conveyed, they responded with derision, demanding that the promised Day be brought forth immediately. Their question was not born of sincerity or a desire for guidance; it was a taunt, a challenge thrown at the Messenger ﷺ in an attempt to undermine his message. By asking, "***When will this promise be fulfilled?***" they sought to portray the Resurrection as an impossibility and the Prophet's warnings as empty threats.

The Qur'an exposes the spiritual blindness behind their words. They measured divine matters by worldly standards, imagining that if the Hour were real, it should appear on their terms and according to their timetable. Their demand for immediacy revealed their ignorance of Allah's wisdom and their refusal to accept that the unseen unfolds only when He wills. The verse thus reflects a recurring pattern in the history of revelation: <u>when truth confronts arrogance, the arrogant resort to mockery</u>. Yet the very question they used to ridicule the Prophet ﷺ will one day be answered before their own eyes, when the Trumpet is blown and the promise they dismissed becomes an undeniable reality.

In Islam, Some scholars combine the first two, calling them **two blasts**, while others list **three**. Both views are accepted. The Prophet ﷺ on the Nearness of the Trumpet said, *"How can I feel at ease when the one assigned to blow the Trumpet has raised it to his mouth,*

bent his forehead, and is waiting for permission?" This hadith shows that :

- The Last Hour is always near
- The angel is always ready
- Only Allah knows the exact moment

(الصُّوْرِ) "al-Ṣūr" is a cosmic instrument blown by the angel **Isrāfīl**. Its true reality is beyond human perception. For the sake of illustration, one might liken it to a military bugle that gathers or dismisses soldiers—but even this is only a faint analogy. The Trumpet of the Last Day bears no resemblance to the instruments of this world; its sound belongs to a realm far beyond the limits of human imagination. Every human soul on the planet earth will hear it as if the sound were coming from nearby. The blowings of the Trumpet mark the end of the second phase of our existence — "**the life of this world**".

The First Blowing

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ

27:87 ***And on the Day when the Trumpet is blown, all who are in the heavens and all who are on the earth will be struck with terror — except those whom Allah wills — and all will come to Him humbled.*** (An-Naml)

This verse opens a window into the first great upheaval of the Last Day, the moment known as **(الصُّوْرِ فَفَزِعَ) the Blast of Terror**. Allah describes a single command that ripples through the entire fabric of creation: the Trumpet is blown, and instantly the heavens and the earth are seized with overwhelming fear. This is not a fear born of uncertainty, but a fear born of recognition — creation realises that the Hour it had been warned about has finally arrived. The angels halt in awe, the

jinn tremble, and humanity is overtaken by a terror that leaves no room for denial or escape. Yet Allah makes an exception: "***except those whom Allah wills***." This small, honoured group — whose exact identity remains part of the unseen — is shielded from the terror by divine mercy, reminding us that even in the midst of cosmic upheaval, Allah's protection remains absolute.

The verse then shifts from the shock of the blast to the posture of the creation that follows: "***and all will come to Him humbled***." Every being, whether once proud or heedless, now stands in complete submission. The illusions of power, independence, and self-sufficiency dissolve. Kings and commoners, angels and humans, all return to Allah in the same state — humbled, subdued, and fully aware of His majesty.

The verse captures the transition from the world of distraction to the world of truth, from the arrogance of earthly life to the humility of standing before the Lord of all realms. It is a reminder that the first blast does not merely terrify creation; it strips away every veil, revealing the reality that was always present but often ignored.

The Second Blowings

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

39:68 ***And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will fall unconscious, except whom Allah wills. Then it will be blown again, and behold — they will be standing, looking on.***

The Prophet ﷺ described the moment of resurrection: "*People will be gathered barefoot, naked, and uncircumcised*." — (Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim)

And when ʿĀ'ishah (رضي الله عنها) expressed concern about men and women seeing each other, he replied: "*The matter will be too severe for them to look at*

one another." This aligns with the Qur'anic imagery of overwhelming awe.

١ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ
٢ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

22:1-2 ***"O mankind, fear your Lord. Indeed, the shaking of the Hour is a tremendous thing." On the Day when you will see it: every nursing mother will discard her infant, and every pregnant woman will abort her load, and you will see the people drunk, even though they are not drunk—but the punishment of Allah is severe.***

The shaking of the Hour is a tremendous thing"

Classical mufassirūn (Ibn Kathīr, al-Ṭabarī, al-Qurṭubī) explain that this refers to the violent convulsion of the earth at the onset of the Day of Judgment.

"the shaking of the Hour" A quake so severe that all structures, mountains, and bodies collapse. The moment when worldly order is completely overturned.

This verse captures, in a single sweep, the collapse of the entire created order and the beginning of the final awakening. When Allah commands the Trumpet to be blown, the sound of **نَفْخَةُ الصَّعْقِ (Nafkhatu's-Ṣaʿq) the Blast of Death**, surges through the heavens and the earth. Its force is not merely auditory; it is existential. Every living being, from the highest angel to the smallest creature, succumbs instantly, their life extinguished by the divine decree. The universe, which once pulsed with movement and sound, becomes silent and empty. Only those whom Allah chooses to spare remain, a mystery left deliberately veiled, reminding us that the unseen belongs to Him alone.

The Period Between the Blasts

The most authentic narration comes from Abū Hurayrah (رضي الله عنه). He reported that the Prophet ﷺ spoke about the interval between the two blowings of the Trumpet and said, **"**Between the two blowings is **forty."** Abū Hurayrah was then asked, *"Forty days? Forty months? Forty years?"* but he replied that the Prophet ﷺ did not specify. This deliberate silence is significant. The Prophet ﷺ intentionally left the "forty" undefined, and the scholars explain that this omission preserves the matter within the realm of the unseen (ghayb). It prevents people from speculating about a duration that Allah has chosen not to reveal. Thus, the exact length of time between the two blowings of the Trumpet is known only to Allah.

Life in Barzakh (برزخ)

The life of **Barzakh** varies in length. For some, it may extend for thousands of years; for others, it may last only a few hours.

What is Barzakh?

Barzakh is not a grave or physical place on Earth or in the observable universe. It is a metaphysical state or realm which is not bound by the physical dimensions. The concept of Barzakh as quoted in the Qur`an:

وَمِنْ وَّرَآىِٕهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ

23:100 ***There is a barrier behind all of them until the Day when they will be raised up.*** **(**Surah Al-Mu'minun**)**

Barzakh is the intermediate realm that lies between worldly life and the Resurrection. It begins the moment a person dies and continues until the Trumpet is blown for the final awakening. The word *barzakh* in Arabic means **a barrier, a partition, a separation**, something that

stands between two things and prevents them from meeting. In the Qur'anic sense, it is the unseen world that separates the life of this world from the life of the Hereafter.

When a soul enters Barzakh, it leaves behind the limitations of earthly time. For some, this interval may span centuries; for others, only hours. Yet when the people are resurrected, the entire duration will feel astonishingly brief — as though they had slept for part of a day.

Barzakh is therefore not merely a place, but a **state of existence**: a realm where the soul experiences the consequences of its deeds while awaiting the final judgment. It is neither the full reward of Paradise nor the full punishment of Hell, but a preparatory stage decreed by Allah, hidden from human perception and known only through revelation.

The Hadith literature provides deeper insights into what happens in Barzakh. The Prophet Muhammad (ﷺ) said: "*The grave is the first stage of the Hereafter. Whoever is saved from it, what comes after is easier for him. And whoever is not saved from it, what comes after is worse for him*." (Sunan al-Tirmidhi, Hadith 2308)

Concerning the experience of the grave and what the soul encounters therein, the Prophet ﷺ said: *"When a human being is placed in his grave and his companions depart, and he even hears the sound of their footsteps, two angels come to him, make him sit, and ask: 'What did you used to say about this man, Muhammad?' He will reply: 'I bear witness that he is the servant of Allah and His Messenger…'"* (Sahih al-Bukhari, Hadith 1338)

Judaism does not use the term *Barzakh*, but it does contain a parallel concept: an **intermediate state** between death and the final resurrection. This idea appears in classical Jewish texts, especially in the Talmud, Midrash, and later rabbinic writings.

Although details differ from Islamic teachings, the underlying notion is similar: **after death, the soul enters a temporary realm before the final judgment and resurrection.**

Christianity: Many Christians believe that after death, the soul immediately goes to Heaven or Hell based on their faith in Jesus Christ and their actions in life. Some denominations also believe in an intermediate state, such as **Purgatory**, where souls undergo purification.

Hinduism does not use the term *Barzakh*, but it does contain a **parallel idea**: an intermediate state that the soul enters after death and before its next stage of existence. This state is described through several interconnected concepts in Hindu scripture and philosophy.

Some Hindu traditions — especially those influenced by later philosophical schools — speak of an **antara-bhāva**, meaning “the in-between state.”

It is the period between death and the next embodiment. The soul is conscious and experiences the consequences of its actions. It is temporary, not the final destination. This is the closest conceptual equivalent to Barzakh.

The Third Blowings

Life on the Day of Resurrection

يوم القيامة

(Nafkhatu'l-Baʿth) نَفْخَةُ الْبَعْثِ

The final blowing of the Trumpet will be blown after the third phase of our existence, i.e., after the life of Barzakh. Every human being has been resurrected, standing upright, bewildered, and fully conscious, as if suddenly woken up from a deep sleep. Their eyes are fixed, wide and alert, witnessing the reality they had been promised but had not yet seen.

In Sūrat al-Naba', Allah unveils a sequence of overwhelming scenes from the **Day of Resurrection** — a day when denial collapses, truth stands exposed, and every soul confronts what it sent forward. Verses **78:21–30** below form a single, escalating portrait of divine judgment, moving from the cosmic to the personal, from the external terror to the internal regret.

٢١ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

78:21 "Then when the Deafening Blast comes…"

The word الصَّاخَّةُ refers to a sound so overwhelming that it pierces through every heart and shatters every illusion. It is the blast of the Trumpet that ends the world and begins the true life. No one can ignore it; no one can hide from it. The Prophet ﷺ said (summarised): *"The Trumpet will be blown, and everyone in the heavens and earth will fall unconscious except whom Allah wills."* This is the moment described here — the collapse of worldly power and the rise of divine judgment.

لِّلطّٰغِيْنَ مَاٰبًا ۙ ٢٢ لّٰبِثِيْنَ فِيْهَآ اَحْقَابًا ۚ ٢٣ لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّلَا شَرَابًا ۙ ٢٤

78:22-24 "The Day when a person will flee from his own brother…"
"And from his mother and his father…"
"And from his spouse and his children."

The Qur'an lists relationships in descending order of natural closeness — siblings, parents, spouse, children — to show that on that Day, even the deepest bonds dissolve. Love becomes irrelevant, loyalty evaporates, and every soul is consumed with its own fate. The Prophet ﷺ said (summarised): *"A man will come on the Day of Judgment and cling to his son, saying: 'I carried your burdens in the world, so today give me one of your good deeds.' The son will reply: 'I fear what you fear*.'" This hadith mirrors the Qur'anic scene: every soul is alone.

اِلَّا حَمِيْمًا وَّغَسَّاقًا ۙ ٢٥

78:25 "On that Day, every person will have enough concern to make them heedless of others."

No one will look at anyone else. No one will care for anyone else. The terror of accountability consumes every heart. Ibn Kathīr says: **"***Each person will be preoccupied with their own record, their own fate, their own standing before Allah."*

جَزَآءً وِّفَاقًا ؕ ٢٦ اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ۙ ٢٧

78:26-27 "Faces on that Day will be radiant…"
"Laughing, rejoicing."

These are the faces of those who lived with sincerity, patience, and obedience. Their radiance reflects their relief — the relief of seeing their deeds accepted and their fears removed. The Prophet ﷺ said (summarised): **"***The believer will laugh on the Day of Judgment when he sees what Allah has prepared for him.***"**

وَّكَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ؕ ٢٨ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ۙ ٢٩

78:28-29 "And faces on that Day will be covered with dust…" "Overwhelmed by darkness."

Dust represents humiliation. Darkness represents despair. These are the faces of those who mocked the truth, denied the Hereafter, and lived in arrogance.

Ibn ʿAbbās said: *"Their faces will be blackened by fear and humiliation."*

فَذُوْقُوْا فَلَنْ نَّزِيْدَكُمْ اِلَّا عَذَابًا ٣٠

78:30 "Those are the disbelievers, the wicked."

The Qur'an ends the passage with two words:

- **الْكَفَرَة** — those who covered the truth
- **الْفَجَرَة** — those who broke all bounds

Their punishment is not arbitrary; it is the natural outcome of their choices. The Prophet ﷺ said (summarised): *"The arrogant will be gathered on the Day of Judgment like tiny ants, humiliated."* This is the lived meaning of **غَبَرَة** and **قَتَرَة** — dust and darkness.

Belief in Islam rests upon four foundational truths:

Belief in Allah (تَوْحِيد), **in His Prophets**, **in the Divine Books** and **Belief in the Day of Resurrection.**

Of all the phases of our existence, no subject is mentioned more frequently in the Qur'an than the Hereafter. The Qur'an speaks about the Day of Resurrection (**يوم القيامة**) more than any other future event, but the exact number depends on which Arabic terms you count, because the Qur'an uses many different names for the same Day.

The phrase "Day of Resurrection" (يوم القيامة) appears 70 times in the Qur'an according to the majority of classical and contemporary counts. Some scholars list 68, some 70, some 71, depending on whether they count variant grammatical forms. But 70 is the widely accepted number.

The Qur'an uses many names for the same Day. If you include all the Qur'anic names for the Day of Resurrection, the total references exceed 100+.

Some of the names include:

Name	Meaning
يوم القيامة	Day of Resurrection
يوم لحساب	Day of Reckoning
يوم الدين	Day of Judgement
الساعة	The Hour
يوم البعث	Day of Rising
يوم الفصل	Day of Decision
يوم الجمع	Day of Gathering
يوم الخروج	Day of Emergence
يوم التغابن	Day of Mutual Loss and Gain
يوم الوعيد	Day of Warning
يوم الخلو	Day of Eternity

Each of these appears multiple times. If you count all these names together, the total number of references to the Day of Resurrection in the Qur'an is well over 100, and some scholars say more than 200, depending on how broadly you classify the terms.

The first phase of our existence began with the creation of the human being, who lived in Paradise until sent down to earth. We are not told how long Adam remained in that heavenly abode, nor how long he resisted Shayṭān before succumbing to his deception. The second phase is the life of this world — a brief period as if in an examination hall. The third phase is the life of Barzakh, which will feel like only a small part of the day, even though thousands of earthly years will have passed from the time of Adam to the last man born on earth. Then comes the fourth phase:

The Day of Resurrection.

The length of this phase depends entirely on how well we did in the exam hall. For the believers, it may pass as swiftly as the time it takes to perform a single

rakʿah, or it may stretch to fifty thousand earthly years for the deniers of this day.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا

17:52 On the Day when He will call you, you will rise up in response to it, praising Him, and you will think, "We have remained in this state (Barzakh) ***only for a little while.***

"***On the Day He calls you...***" The "call" refers to the command of resurrection. Allah (سُبْحَانَهُ وَتَعَالَى) will issue a single call, and all creation will rise from their graves. This is echoed also in another verse: **إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً "It will be but a single blast."** ***(36:53)*** And in the hadith: "*Then the Horn will be blown, and suddenly they will be standing, looking on.*" — **(Ṣaḥīḥ Muslim)** The "**call**" is not metaphorical — it is the divine command that brings the dead back to life instantly.

"You will rise up praising Him" is a thought-provoking verse in the sense that both "believers" as well as "nonbelievers" will rise praising the Lord Almighty. The nonbelievers will be praising in reverence, whereas the believers will habitually be praising the Lord as if it were the natural thing to do.

"...you will respond with praise to Him" The resurrected human being will rise **instinctively praising Allah**, even before fully understanding what is happening. Ibn ʿAbbās said: *"They will rise saying: al-ḥamdu lillāh."*

This is remarkable: The first breath after resurrection is **praise**, not confusion or complaint. It reflects, the clarity of truth on that Day, the removal of doubt, the instinctive recognition of Allah's power. Even those who denied resurrection will respond obediently. **"*...and you will think you had remained only a little while*."** This refers to the illusion of time between death and resurrection. People will feel that the grave was only a brief nap, even though centuries may have passed like a few fleeting moments. The entire span of worldly life will seem short and insignificant. This is also supported by multiple Qur'anic passages:

23:113 "They will say: We remained a day or part of a day."

79:46 "The Day they see it, it will be as if they had stayed only an evening or a morning."

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

70:4 Unto Him the angels and the Spirit ascend on a Day the duration of which is fifty thousand years.

This is the Day on which the results are declared — the Day duration of which is fifty thousand (earthly) for the deniers of this day. Or, it will pass as swiftly as the time it takes to perform a single rakʿah **(رَكْعَة)** of ṣalāh for the believers.

This is the day when reality will kick in.

This is the day that, upon waking up, they will utter:

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ

36:52 (nervously) ***Exclaiming. "Alas for us! Who roused us out of our sleeping-place?" "This is what the Merciful One had promised, and what*** (His) ***Messengers had said was true."***

Although all people will be resurrected after the final blowing of the Trumpet, this āyah ***(36:52)*** may be referring specifically to the disbelievers or those who rejected Allah's Messengers. They will not realise how long they remained in death, and then—suddenly—find themselves raised once again. It may be that the disbelievers will recognise, with shock and dread, that this is precisely the reality about which all the Messengers of Allah (سُبْحَانَهُ وَتَعَالَى) had warned them.

يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا

20:103 They shall whisper among themselves: "You stayed on the earth barely ten days." (Ta Ha)

…whispering in hushed, trembling voices: *"How long did we remain? Was it not only a day… or part of a day?"* They will look toward one another in confusion, their eyes searching for certainty yet finding none. The world they

once knew has vanished; the arrogance they once carried has melted away.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ

30:55 ***On the Day the Hour is established, the criminals will swear they did not remain*** (in the world or in their graves) ***except for an hour. Thus, were they always deluded.***

The refers to the moment of Resurrection, when the dead are raised, the truth becomes undeniable, and the reality of the Hereafter overwhelms everything. The verse focuses on (**الْمُجْرِمُونَ**) ***al-mujrimūn*** — the guilty, the deniers, and those who lived heedlessly. "***They will swear they did not remain except for an hour***" This "***hour***" can refer to:

a) Their time in the world. They will feel that worldly life — decades of living, striving, sinning, and ignoring guidance — was nothing more than a brief moment.
b) As for their time in the grave, the long stretch between death and resurrection will feel like a short nap.

Both meanings are valid and supported by other verses in the Qur'an: "***They will say, We remained a day or part of a day." (23:113). "The Day they see it, it will be as if they had stayed only an evening or a morning." (79:46)***

The point is that time collapses when confronted with the reality of the Hereafter. "…***the criminals will swear…"*** Because the shock of the Resurrection overwhelms them, the Hereafter makes worldly life seem insignificant, and they are trying to defend themselves, even in that moment. Ibn Kathīr explains: "*They will swear out of confusion and terror, not because it is true*."

Their oath is not based on honesty — it is a reflection of their delusion. "***Thus, were they always deluded***" This final phrase is powerful. It means, their false perception on the Day of Judgment is the same false perception they lived with in the world. They always underestimated the seriousness of life. They always imagined the Hereafter was far away. They always treated warnings as exaggerations. Al-Qurṭubī says: "*Their misjudgement in the Hereafter*

mirrors their misjudgement in the world." Their entire life was built on illusions — and those illusions follow them into the next world.

١١٢ قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ
١١٣ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ

23:112-113 ***How long did you remain on earth? We remained only a day, or part of a day…***

When standing before their Lord, Allah will ask them, "***How long did you remain on earth?***" They will reply, with complete certainty, "***We stayed only a day, or part of a day***." They will not be lying either. The shock of resurrection will make the time spend in Barzakh feel like a brief nap.

This is the Day about which Mushrikīn constantly harass the Prophet ﷺ with taunts such as, *"Bring us what you threaten us with, if you are truthful."* (46:22) "Why does he not bring the punishment?" (25:21).

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۚ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

22:47 ***They ask you to hasten the punishment. Allah shall most certainly not fail His promise; but a <u>Day with your Lord is as a thousand years of your reckoning</u>.*** (Surah Al-Hajj)

Ibn Kathīr notes that this was a common tactic of past nations as well — every community that rejected its prophet demanded the same. ***"Allah will never fail in His promise."*** This is a reassurance, that is, the punishment will come, the Day of Judgment is certain, and divine justice is never delayed out of weakness. In fact, the delay is mercy, not inability. The Prophet ﷺ said: "*Allah gives respite to the oppressor, but when He seizes him, He does not let him go*." — (Ṣaḥīḥ al-Bukhārī) So, the delay is part of Allah's wisdom and plan. In other words, repent while you still have the time, which may not be as much as you think.

The time spans mentioned in the Qur'an are illustrative. What seems immensely long to us may only be a few moments in divine order. A hundred years in this

phase of our existence (life) is insignificant when compared with time in the unending, final abode. These Qur'anic references are meant to give perspective, not to provide precise measurements.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

20:108 ***On that Day, they will follow the Caller from whom there is no deviation, and all voices will be humbled before the Most Merciful, so you will hear nothing but faint whispers.***

Classical mufassirūn explain that the **Caller** is an angel appointed by Allah to summon all of creation to the place of assembly. Ibn Kathīr notes that this call is irresistible:

- no one can ignore it,
- no one can hide from it,
- no one can turn away or delay.

It is understood from the Qur'anic āyāt that this is the **second great gathering** of humanity. The first occurred at the primordial covenant, when **all souls bore witness to Allah's Lordship** — as mentioned in Sūrat al-Aʿrāf ***(7:172)*****.**

The second gathering will occur after we emerge from Barzakh and are brought to the **Mīdān al-Hashr** (the Plain of Assembly). There, every human being—from Adam to the final child born before the First Blowing of the Trumpet—will be restored to life and brought before Allah (سُبْحَانَهُ وَتَعَالَى). **(الحشر) "al-Hashr"**, literally means "**to muster and gather together**."

"*All voices will be humbled before the Most Merciful*" This is the silence of awe, fear, and absolute submission.

The mufassirūn say, "tongues fall silent, arguments vanish, excuses die on the lips, even the whisper of arrogance disappears."

Al-Qurtubī explains that the verse uses the Name **"*al-Raḥmān*"** to show that even in His overwhelming majesty, Allah's mercy encompasses the scene — for the

believers, the silence is one of reverence, not terror. The Prophet ﷺ described the Day when **"***no one will speak except those whom the Most Merciful permits, and they will speak only what is true***."** This echoes the Qur'anic theme that speech on that Day is restricted, controlled, and rare. **"*You will hear nothing but faint whispers*"** The Arabic word (**هَمْسً**) "*hams"* refers to the soft shuffle of feet. The barely audible murmur of lips. The subdued breath of a crowd too afraid to speak.

Ibn Kathīr says this is the sound of absolute submission — the entire creation reduced to a whisper before the majesty of Allah. Al-Ṭabarī adds that even this whisper is not speech; it is the involuntary sound of movement, the trembling of bodies awaiting judgment.

There is a narration that when Allah (سُبْحَانَهُ وَتَعَالَى) descends to judge between His servants, the angels themselves lower their wings, and the heavens creak under the weight of His command. This reinforces the atmosphere of cosmic stillness and awe.

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

17:57 Those they call upon are themselves seeking the means of access to their Lord, vying to be nearer, and hoping for His mercy, and fearing His punishment. The punishment of your Lord is to be dreaded.

"those they call upon"? This verse responds to people who invoked beings other than Allah—not idols of stone, but angels, prophets, jinn, and righteous saints whom they believed could intercede or bring them closer to God. Ibn ʿAbbās, Mujāhid, and Qatādah explain that these were real beings, not statues. People sought their help, thinking they had influence with Allah. Allah (سُبْحَانَهُ وَتَعَالَى) corrects this misconception. Thus, the verse dismantles the idea that spiritually elevated beings can be invoked as intermediaries.

Those who devote themselves to shrines and rely on the saints buried within them fall into a similar pattern of

misplaced dependence. Some of the rituals performed at these tombs and sanctuaries are astonishing in how closely they resemble the practices of earlier communities who associated partners with Allah.

Even the Bible rejects these practices, saying, "***Woe to you, because you build tombs for the Prophets...***" (Luke 11:47-48) Clearly, Luke was referring to all those big churches and huge cathedrals built on top of the graves.

The Prophet Muhammad (ﷺ) abhorred and forbade certain customs at the shrines. And said: "*May Allah curse the Jews and Christians; they have taken the tombs of their Prophets as places of worship*." (Sahih Muslim 224) Despite this, people continue to engage in similar practices such as worshipping at shrines, viewing them as the ultimate authority. According to Bukhari and Muslim, the Prophet (ﷺ) said: "*Beware that previous generations worshipped their Prophets' tombs. I forbid you to do that." "Allah has cursed the Jews and the Christians, for they made the tombs of their Prophets the places of worship.*" (Bukhari, Muslim, Ahmad, Nasa'i).

On this “day”, when the reality is laid bare, the people recognising that they were in the wrong, taking helpless saints as their saviours, will try to put the blame elsewhere. The ill deeds they carried out, believing that so-and-so saint will save them, will realise that the saints themselves need saving.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ١١٥

23:115 ***Did you think We created you without purpose, and that you would not be returned to Us?*** (Surah Al Muminoon)

A powerful question from Allah (سُبْحَانَهُ وَتَعَالَى) directed at disbelievers. “Did you imagine life was meaningless? Did you think you were created for play, amusement, or worldly enjoyment alone? Did you believe that there would be no accountability for your actions? Although the question is not seeking an answer — it is meant to shake a person awake. Ibn Kathīr explains that

"ʿ***abathan***" (عَبَثًا) means, without purpose, wisdom, responsibility or without consequences. The verse reminds us that life is intentional, not random.

"***And that you would not be returned to Us?***" This is the core of the verse. Allah is saying: You were created for a purpose. You will return to the One who created you. Your deeds matter, and **your life is a test**. The return to Allah is certain — whether one believes in it or not. The Prophet ﷺ said: "*The intelligent person is the one who disciplines himself and works for what comes after death*." — (Sunan al-Tirmidhī) This hadith captures the spirit of the verse: Life is preparation for the return.

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

6:94 ***'Now you have come to Us all alone even as We had created you in the first instance, and you have left behind all that We had bestowed upon you in the world. We do not see with you your intercessors whom you imagined having a share with Allah in your affairs. You have now been cut off from one another and all those whom you imagined*** (to be Allah's associates in your affairs) ***have failed you.'*** (Surah al-An'am)

(وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ) "We do not see with you your intercessors" The importance of this concept can be gauged by the fact that it has been repeated throughout the Qur`an, including Ayat-al-Kursi (مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ). That is, on this "Day", you will be on your own. No one to intercede on your behalf or to defend you. No saint, pastor, talisman, mullah, mum, dad, brother or sister, or even those buried in shrines, will be seen anywhere near to put in a good word for you. In fact, everyone will be looking to save their own skins.

يَوْمَ هُمْ بَارِزُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

40:16 ***The Day they will appear*** (before Allah)***, nothing about them will be hidden from Him. 'To whom belongs all sovereignty today?' To Allah—the One, the Supreme.*** ***(Surah Ghafir)***

(يَوْمَ هُمْ بَارِزُونَ) "***The Day they will appear*** (before Allah)**,**" The verse describes the moment when all people emerge from their graves, standing openly before Allah with no barriers, no coverings, and no ability to hide anything.

(لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ) "*Nothing about them will be hidden from Allah.*" That is, on that Day, nothing can be concealed, no excuses can be fabricated, no false claims can be made.

The Prophet ﷺ said: *"People will be gathered barefoot, naked, and uncircumcised."*(Ṣaḥīḥ al-Bukhārī and Muslim)

Meaning: nothing remains concealed — not the body, not the deeds, not the intentions.

(لِمَنِ الْمُلْكُ الْيَوْمَ) "*To whom belongs the sovereignty today*?" This is one of the most dramatic moments described in the Qur'an. Allah Himself asks: Who has power today? Who has authority? Where are the kings, the tyrants, the wealthy, the proud? But no one answers. Why? Because: every ruler has lost his rule, every tyrant has lost his power, every human stands helpless. Al-Qurṭubī says: "*Allah asks this question when no one remains to claim ownership or power*." It is a question meant to humble all creation.

Then Allah (سُبْحَانَهُ وَتَعَالَى) Himself responds: **لِلَّهِ الْوَاحِدِ الْقَهَّارِ** ***"It belongs to Allah, the One, the All-Subduing."***

- **Al-Wāḥid**: the One, utterly unique, without rival or associate
- **Al-Qahhār**: the One who overpowers and subdues all creation

Ibn 'Abbās (رضي الله عنهما) explained that after **نَفْخَةُ الْبَعْثِ** (Nafkhatu'l-Baʿth) the blowing of the trumpet, when all are resurrected, Allah asks this question to show that *"no one has any claim to power except Him"*

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

40:17 Today every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in reckoning.

This verse is a powerful continuation of the Judgement-Day scene. It declares that:

- every soul will face perfect justice with no possibility of oppression.
- every deed—great or small—will be accounted for
- no action will be forgotten or overlooked
- reward and punishment will be given with absolute precision

Ibn ‘Abbās further explains that each soul will receive the full measure of its deeds, whether good or evil. **(لَا ظُلْمَ الْيَوْمَ) *“No injustice today!”*** This is a divine guarantee that no one’s good deeds will be reduced. No one’s sins will be increased. No one will be blamed for what they did not do.

The classical commentators emphasise that Allah’s justice on that Day is perfect and unassailable. The next verse ***(40:18)*** gives a vivid and terrifying moment of the Last Day is captured in Qur’an.

١٨ وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

40:18 And warn them of the Approaching Day, <u>when hearts will reach the throats, choking with distress</u>. For the wrongdoers there will be no close friend and no intercessor who will be obeyed.

(يَوْمَ الْآزِفَةِ) “Warn them of the Approaching Day” — *Al-Āzifāh* means “the Day that is drawing near.” Ibn ‘Abbās explains that it refers to the Day of Judgement, whose arrival is certain and close in Allah’s reckoning. **(إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ) “*<u>When hearts will reach the throats</u>*” —** This is a metaphor for extreme terror.

Al-Jalalayn states that hearts rise to the throats out of overwhelming fear, leaving people unable to speak or breathe properly. The image conveys **<u>panic</u>** so intense it

feels physically suffocating. **Fear** that silences even the boldest. **The collapse** of all worldly confidence. **(كَاظِمِينَ) "Choking with distress"** — *Kāzimīn* means "suppressing anguish," holding in terror and grief. People will be overwhelmed internally, unable to express their fear outwardly. **(مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ) "No close friend for the wrongdoers" —**

on that Day: no ally, no supporter, no loved one will come to the aid of those who wronged themselves through disbelief and injustice. **(وَلَا شَفِيعٍ يُطَاعُ) "Nor any intercessor…" —** This means no intercession will benefit the disbelievers. No plea will be accepted on their behalf. No authority will override Allah's judgement. There are many narrations referring to ***(40:18)*** describe the same terrifying scene:

1) **People will stand barefoot, naked, and uncircumcised.** *The Prophet ﷺ said that humanity will be resurrected in this state, overwhelmed with fear*. — (Sahih al-Bukhārī, Sahih Muslim)
2) **The sun will be brought close.** *The Prophet ﷺ said the sun will be so near that people will drown in their sweat according to their deeds—another cause of choking fear.* — (Sahih Muslim)
3) **No one will speak except those whom Allah permits.** This matches the image of hearts stuck in throats—fear silences everyone. — (Sahih al-Bukhārī)

These narrations align perfectly with the Qur'anic description of suffocating terror and the absence of any helper.

وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ ٢ وَقَالَ الْاِنْسَانُ مَا لَهَا ۚ ٣ يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ ٤ بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ؕ ٥

99:2-5 ***and the earth will throw up all her burdens, and man will cry out: "What is the matter with her?" On that Day it will relate all her news, for your Lord will have commanded her.*** **(**Surah az-Zalzalah**)**

The verses ***(99:2-5)*** are referring to a time when the earth will reveal all that it holds within, including:

Human deeds: The earth will testify to the actions of people, as it has been a silent witness to everything that occurred upon it.
Hidden treasures and resources: Some interpretations suggest that the earth will give up its hidden wealth and resources, no longer concealing them.
Bodies of the deceased: The earth will release all who have been buried as resurrection takes place.

This imagery emphasises accountability, the revealing of truth, and the ultimate justice of Allah. It's a powerful reminder that nothing remains hidden, and everything will be laid bare on that fateful day.

(وَقَالَ الْإِنْسَانُ مَا لَهَا) ""***What is the matter with her?***" would be the first impression on a disbeliever's lips. He will see, what was happening around him? These are the people who denied the Hereafter, for what they regarded as impossible would be happening before their own eyes. The believer, on the other hand, will not be confused at all, as if he already knew that everything is happening exactly as said in Allah's Scriptures and explained by His Prophets (Allah's peace be upon them all).

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا) "***...it will relate all her news***" According to Abu Hurairah, the Prophet (ﷺ) recited this verse and asked: "*Do you know what **annals** it will relate? The people said: Allah and His Messenger have the best knowledge. Thereupon the Prophet (ﷺ) said: "The annals are that the earth will testify to the deeds which every man and woman has done on its back. It will say: He or she had done such and such a thing on such and such a day. These will be the annals the earth will narrate.* (Musnad Ahmad, Tirmidhi, Nasai, Ibn Jarir, Abd bin Humaid, Ibn al-Mundhir, Hakim, Ibn Marduyah, Baihaqi in Ash-Shuab). **{**English dictionary: **annals are defined as records**, archives, chronicles, histories, accounts, registers. See below "The Two Scribes" **}**

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ

41:19 Imagine the Day when Allah's enemies will be mustered to the Fire, and the people of the

former times will be detained until the arrival of people of the later times,

(إِلَى النَّارِ فَهُمْ) ***"mustered to the Fire"*** What is meant to be said hare is: When they will be rounded up to be presented in the Court of Allah, though the words used are to the effect: When they will be gathered to be driven to Fire of Hell, for Hell in any case will be their final destination.

(فَهُمْ يُوزَعُونَ) "***people of the later times***" That is, All the former and latter generations and races will be gathered together at a time and called to account together. For, whatever a person does in his lifetime, whether good or evil, its influence and impact does not end with his life but continues to operate even after his death for long periods of time, for which he is totally responsible. Likewise, whatever a generation does in its own time, its influence continues to affect the later generations for centuries, and it is responsible for its heritage. It is inevitable to examine all these influences and their results and to collect their evidences. For that very reason, generation after generation of the people will go on arriving and will be withheld. The court will start its work when all the former and latter generations will have assembled together in the Plain of Resurrection. **(For further explanation, see(Surah Al-Aaraf 7:38-39)**

حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ اَبْصَارُهُمْ وَ جُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ

41:20 Then, when all will have reached there, their ears and their eyes and their very skins will bear witness against them concerning what they had been doing in this world. (surah Ha Mim)

This verse portrays a moment from the Day of Resurrection, when the deniers are finally brought before Hell. ***"Then, when they come to it…"*** **(حَتّٰٓى اِذَا مَا جَآءُوهَا)** — as they draw near to the Fire, something astonishing occurs: **their own limbs begin to speak**.

The pronoun refers to the disbelievers being driven toward Hell. The classical mufassirūn explain that this is the

point at which every excuse collapses. The nearness of the Fire strips away all illusions, and the reality they once rejected becomes undeniable.

Allah then mentions three faculties that will testify:

- **their ears** — for what they chose to listen to
- **their eyes** — for what they looked at
- **their skins** — a Qur'anic expression encompassing the entire body

These are the very limbs through which sins were committed. Ibn Kathīr notes that Allah mentions them specifically because they are the **primary gateways** to obedience or disobedience. Al-Qurṭubī adds that "skins" includes every surface of the body — hands, feet, faces — all of which will speak.

"will bear witness against them …" — The Testimony No One Can Deny. The limbs testify **directly**, not metaphorically. The classical scholars emphasise:

- Allah will **give them speech**,
- they will **bear witness truthfully**,
- and they will **expose every hidden act**.

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

41:21 They will ask their skins: "Why did you bear witness against us?" <u>The skins will reply</u>: "Allah gave us speech, as He gave speech to all others. He it is Who created you for the first time and it is to Him that you will be sent back.

"***Allah gave us speech***" This teaches that on the Day of Resurrection, not only a person's own limbs will testify against them, but everything connected to their actions will stand as a witness. The effects of one's deeds ripple outward: any harm done will bring forward every related circumstance as evidence, and any good performed will multiply through every benefit it produced. If you helped someone secure a livelihood, for example, the sustenance that reached their family — and the good their children later do — all become part of your reward.

٢٢ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ

41:22 You did not hide yourselves lest your hearing, your sight, and your skins testify against you. Rather, you assumed that Allah did not know much of what you did. (Surah Fussilat)

This verse describes the **Day of Judgment**, when the deniers are shocked to find that their **ears**, **eyes**, and even their **skins** are testifying against them. They protest, confused and humiliated, and Allah responds by exposing the real reason behind their behaviour in the world.

"*You did not hide yourselves…"* Meaning: You committed sins openly and secretly. You hid from people, but not from Allah. You never imagined your own limbs would one day speak against you. Ibn Kathīr explains: *They were not afraid of their own bodies testifying, because they never believed such a thing could happen.* **They feared people, not God**.

"*Lest your hearing, sight, and skins testify against you*" This is one of the most striking images in the Qur'an. On that Day, the **ears** will speak about what they listened to. The **eyes** will speak about what they looked at. The **skin** will speak about what it touched and committed. A famous hadith in *Ṣaḥīḥ Muslim* describes this moment: **"***A man will say to his skin: 'Why are you testifying against me?' It will reply: 'Allah made us speak — the One who makes everything speak.'***"** This shows that the body belongs to Allah, and He will make it speak the truth.

"*But you assumed Allah did not know much of what you did*" This is the root of their downfall. Their real problem was not ignorance — it was **arrogance**. They behaved as if: Allah did not see, did not hear, did not know. And, Allah would not hold them accountable. Al-Qurṭubī says: *"Their assumption about Allah was corrupt, so their actions became corrupt."* When a person thinks Allah is unaware, they give themselves permission to sin.

This āyah ***(41:22)*** teaches a deep truth: People do not sin because they lack knowledge — they sin because they **forget Allah's knowledge**. They hide from parents, friends, society… but they forget that Allah sees everything.

This is why the Qur'an repeatedly says:

"Allah is ever watching."

"Allah is aware of what you do."

The verse shows that the greatest protection from sin is **correct belief about Allah**.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

24:24 ***"On that Day, their tongues, their hands, and their feet will testify against them."*** (Surah An-Nur)

The purpose is to remove every possibility of denial. A person may lie with their tongue, but they cannot silence their own limbs. **"…*concerning what they had been doing in this world*"** — The Full Record. The testimony covers:

- actions done openly,
- actions done secretly,
- actions forgotten by the sinner,
- and actions they never imagined would be exposed.

According to Rabiah Kharashi (one of the early transmitter of hadith), the Prophet (ﷺ) said: "*Beware of the earth, for it is your root and basis, and there is nothing which a person does on it, and it will not report, whether it is good or bad*. (Mujam at-Tabarani).

Al-Ṭabarī explains that this testimony is the **final proof** against them, after which no argument remains. Their own bodies become the prosecution.

The explanation of this given in the Hadith is that *when a stubborn culprit will go on denying his crimes, and even belie all the witnesses, then the limbs of his body will bear the witness, one after the other, by the command of Allah* (سُبْحَانَهُ وَتَعَالَى), *and will tell what offenses he had committed through them*. (Reported by Anas, Abu Musa Ashari, Abu Said Khudri and Ibn Abbas from the Prophet (ﷺ)

٦٥ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

36:65 On that Day We shall seal their tongues: their hands will speak to Us, and their feet will testify as to what they had been earning in the world.
(Surah Ya Sin)

The expression “if you’ve done the crime, you do the time” is a fairly accurate measure under the circumstances. The criminals, not wishing to confess their ill deeds, will want to put the blame on someone else for misleading them. That argument won't hold water either, as the man's body parts, seemingly out of control at that precise moment, will protest their misuse. Even the very skin on his body will speak up. And the culprit will exclaim, “You too!”

Cosmic Transformation

١٠٥ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا
١٠٦ فَيَذَرُهَا قَاعًا صَفْصَفًا
١٠٧ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

20:105-7 They ask you concerning the mountains: "Where will they go?" Say: "My Lord will scatter them like dust, and leave the earth a levelled plain, in which you shall find no crookedness or curvature.

“*They ask you about the mountains…*” This verse responds to a question posed to the Prophet ﷺ by the Quraysh and others: *What will become of the mighty mountains on the Day of Resurrection?* The mountains — symbols of permanence, stability, and immovable strength — are used by Allah to illustrate the total upheaval of creation. The mufassirūn explain that the question was asked mockingly by some disbelievers, as if to say: *How can the world be destroyed when these mountains stand so firm?*

Allah (سُبْحَانَهُ وَتَعَالَى) answers with absolute clarity: **The mountains will not remain. They will be pulverised**. Ibn Kathīr states that Allah will **crush them to dust**, uprooting them from their foundations. Al-Ṭabarī adds that

they will be **blown away like scattered particles**, leaving no trace of their former grandeur.

The Prophet ﷺ described the mountains on that Day as **"*like tufts of wool*"** — weightless, drifting, torn apart. This echoes other verses, e.g., ***70:9 And the mountains will be like tufted wool. (وَتَكُونُ الْجِبَالُ كَالْعِهْنِ)***

"Then He will leave the earth a level plain." After the mountains are pulverised and swept away, Allah will transform the earth into a **flat, smooth expanse**. No valleys, no hills, no landmarks — nothing to obstruct the Gathering. Al-Qurṭubī explains that this levelling serves a purpose: so that all of humanity can stand together on one vast plain, visible to one another, awaiting judgment.

Surah al-Qāri'ah is one of the most vivid, striking descriptions of the **Day of Judgment** in the Qur'an. The entire surah revolves around a single theme: **the shock, terror, and suddenness of the Final Hour, and the fate of people when their deeds are weighed.**

The word (**ٱلْقَارِعَةُ**) ***al-Qāri'ah*** means the Striking Calamity, the Sudden Blow, the Shocking Event. The Prophet ﷺ said: **"***The sun will be brought close to the people on the Day of Resurrection until it is only a mile away.***"** (Ṣaḥīḥ Muslim) As for the suddenness of the Hour, the Prophet ﷺ said: "*The Hour will come suddenly, while two men are spreading out a garment between them, but they will not finish their transaction*." (Ṣaḥīḥ al-Bukhārī) This echoes the abrupt, striking nature of al-Qāriʿah.

About The terror of the Day, He ﷺ described the sun being brought close and people drowning in their sweat according to their deeds. (Ṣaḥīḥ Muslim)

This hadith reflects the **intensity and fear** associated with al-Qāriʿah. Ibn ʿAbbās said: *"It is one of the names of the Day of Resurrection, because it strikes the people with horror."* The verse stands alone — short, abrupt, thunderous — mirroring the suddenness of the Day it describes.

مَا الْقَارِعَةُ

101:2 "*What is the Striking Calamity?*"

After mentioning al-Qāriʿah in verse 1 — the Striking Calamity, one of the names of the Day of Judgment — Allah immediately follows with a question: "***What is the Striking Calamity***?" The question is not seeking an answer. It is meant to magnify the horror and intensity of that Day. Classical scholars explain that this style shocks the listener, forces reflection, and emphasises the unimaginable nature of the event. Ibn Kathīr writes that this question is a way of saying: "*How terrible and overwhelming is this Day*!"

The Qur'an often uses this rhetorical method to make the heart pause and feel the weight of what is being described. The next verse (101:3) repeats the question again: "***And what will make you know what the Striking Calamity is***?" This double questioning serves to intensify the fear, highlight the unknown, show that human imagination cannot grasp the reality of the Last Day. It is as if Allah is saying: "***You have no idea how terrifying this Day truly is***."

While no single hadith is tied specifically to the verse (101:2), many authentic narrations describe the terror of the Day that al-Qāriʿah refers to the shaking of creation. He ﷺ described the Last Day as one in which "*The mountains will be like scattered dust*." (Ṣaḥīḥ Muslim) These narrations help explain why Allah asks, "What is the Striking Calamity?" — <u>because its reality is beyond human comprehension</u>.

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

101:3 "*And what will make you know what the Striking Calamity is?*"

This verse intensifies the shock created in the previous two verses. Allah first said: ***al-Qāriʿah*** — the Striking Calamity (v.1) ***What is the Striking Calamity?*** (v.2) Now He adds:

"***And what will make you know what the Striking Calamity is?***" This Qur'anic expression — **(**وَمَا أَدْرَاكَ**)** "wa mā adrāka" — is used when something is so immense, so terrifying, so beyond human imagination that no description can fully capture it. Ibn Kathīr explains: "*This is to magnify its matter and emphasise its horror*." Al-Ṭabarī says: "*Allah is telling you that its reality is far greater than anything you can conceive*." In other words: You cannot truly grasp how overwhelming this Day will be. This triple repetition (101:1–3) is meant to shake the heart awake.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

101:4 On the Day when people will be like scattered moths.

Classical scholars explain that moths fly chaotically, without direction, move in panic, bumping into each other, scatter in every direction when disturbed are weak, easily overwhelmed. This is exactly how humanity will behave on the Day of Judgment: confused, terrified, running without purpose, unable to help themselves or others.

Ibn ʿAbbās said: "*They will be scattered in confusion, like moths thrown into a fire*." The image is powerful: billions of people, overwhelmed, directionless, and terrified as the world collapses around them.
Why "moths" and not another creature? Because, Moths are drawn to light, even if it destroys them.

On the Day of Judgment people will rush blindly not knowing where to go, unable to think clearly, and overwhelmed by fear. This captures the helplessness and chaos of that Day. The Prophet ﷺ said: "*People will be gathered barefoot, naked, and uncircumcised*."(Ṣaḥīḥ al-Bukhārī & Muslim)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ

101:5 "And the mountains will be like fluffed-up wool."

After describing people as scattered moths in verse 4, Allah (سُبْحَانَهُ وَتَعَالَى) now describes the mountains, the

strongest and most stable parts of the earth. On the Day of Judgment, these mountains will become weightless, soft, scattered, like carded, fluffed-up wool. Classical scholars explain: "**Ihn**" **(الْعِهْن)** means dyed wool — soft, light, colourful. "Manfūsh" **(مَنفُوش)** means pulled apart, fluffed, scattered by the wind. Mountains, which today are: solid, heavy, rooted deep into the earth, will become weightless like cotton, scattered like dust, blown away like fibres of wool. Ibn Kathīr says, "*They will be torn apart and scattered, until nothing of their firmness remains*." Al-Ṭabarī adds, "*They will be like coloured wool, blown away by the wind*." This imagery shows the total collapse of the physical world. Some scholars say that Mountains have different colours — black, red, white — just like dyed wool. When they crumble and scatter, the earth will look like a field of mixed fibres. It is a visual, almost artistic description of cosmic destruction.

فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ

101:6 "Then as for the one whose scales are heavy…"

After describing the chaos of the Day of Judgment — people like scattered moths and mountains like fluffed-up wool — the surah now shifts to the final outcome for every human being.

This verse (101:6) introduces the first group: Those whose scales of deeds are heavy. Classical scholars explain that The Mawāzīn (scales) refer to the weighing of a person's deeds. A "**heavy scale**" means a life filled with sincere faith, good actions, obedience, and remembrance of Allah. It is not the quantity of deeds alone, but their sincerity and truthfulness that give them weight.

Ibn ʿAbbās said, "*Heavy scales mean their good deeds outweighed their bad*." Ibn Kathīr adds, "*This is the person whose righteous deeds were accepted by Allah*." This verse is full of hope: even small deeds, if sincere, can become heavy on the scale. The scale teaches several truths, that is, Allah is perfectly just. Every deed matters.

Nothing is forgotten. Even a mustard seed of good will be seen. The Prophet ﷺ said, "*Two words, light on the tongue, heavy on the scale:* (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ) *Subḥānallāhi wa biḥamdih, Subḥānallāhil-ʿAẓīm."* (Ṣaḥīḥ al-Bukhārī)

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

101:7 "Then he will be in a life of contentment."

This verse describes the reward of the person mentioned in the previous verse (101:6) — the one whose scales are heavy with sincere faith and righteous deeds. Allah says such a person will be in (**عِيشَةٍ رَّاضِيَةٍ**) ʻIshah Rāḍiyah — a life that is pleasing, satisfying, and filled with joy. Classical scholars explain that it is a life in Paradise, free from fear, pain, grief, or hardship. It is a life that pleases the person, and a life with which Allah (سُبْحَانَهُ وَتَعَالَى) is pleased. It is a life of complete fulfilment, where every desire is met and every sorrow is erased.
Ibn Kathīr writes, "*It is a life of eternal happiness in Paradise*." Al-Ṭabarī adds, "*A life that brings contentment to the soul*."

The verse (101:7) is short but incredibly powerful — it captures the entire reward of the righteous in just a few words. The word رَاضِيَة means: content, satisfied, pleased. It suggests that Paradise is not just beautiful — it is exactly what the believer's heart always longed for. This is the opposite of the chaos and terror described earlier in the surah.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

101:8 "But as for the one whose scales are light…"

This verse introduces the second group on the Day of Judgment — the opposite of the people described in verses 6–7. A "***light scale***" means: their good deeds were few their sins were many, their actions lacked sincerity their opportunities were wasted.

Classical scholars explain that *the lightness of the scale is not about the number of deeds, but their value in the sight of Allah*. Ibn ʿAbbās said: "*Light scales mean*

their bad deeds outweighed their good." Ibn Kathīr adds: "*These are the people whose deeds carried no weight because they lacked faith or sincerity*." This verse is the beginning of the tragic outcome for those who neglected their purpose in life.

A deed becomes light when: it is done without sincerity. it is cancelled by arrogance or hypocrisy it is outweighed by wrongdoing. it is abandoned altogether. Even a small sin, if repeated without repentance, can accumulate until it becomes heavy on the wrong side of the scale.

Verse 9 describes their fate — a terrifying fall into **Hāwiyah**, a deep abyss of punishment. Together, they form the second half of the final judgment scene.

فَأُمُّهُ هَاوِيَةٌ

101:9 "Then his refuge will be the Abyss." (or: **"His home will be the deep pit."**)

This verse describes the terrifying fate of the person whose scales are light (verse 8). Allah says: "***His mother will be Hāwiyah***."

The word "**mother**" (أُمّ) here is metaphorical. Classical scholars explain that "mother" means: <u>the place a person returns to</u>, <u>the place that embraces them</u>, <u>the place they belong to</u>. So, Allah is saying: Their final home, their destination, their 'embrace' — will be Hāwiyah. And **Hāwiyah is one of the names of Hell**, specifically referring to: a deep, plunging abyss, a pit into which a person falls endlessly, a place of severe punishment.

Ibn ʿAbbās said: "*Hāwiyah is a pit in Hell into which they will fall*." Ibn Kathīr adds: "*It is their abode and their final destination*."

وَمَا أَدْرَاكَ مَا هِيَهْ

101:10 "And what will make you know what it is?"

This question is not seeking an answer — it is meant to shock, magnify, and terrify. Classical scholars explain that whenever Allah says وَمَا أَدْرَاكَ, it means the matter is far more severe than a person can imagine.

It prepares the listener for a description of something beyond human comprehension. Ibn Kathīr writes: "*This is to show its horror and severity*." Al-Ṭabarī says: "*It is a question of amazement, to magnify the terror of Hāwiyah*." This verse ***(101:10)*** builds suspense — it makes the reader pause, feel the weight of the warning, and realise that what comes next is far worse than anything imagined.
Connection to the Next Verse ***(101:11)*** gives the answer:
A blazing, intensely hot fire. Together, they create a dramatic, escalating effect.

101:11 A blazing, intensely hot Fire. (نَارٌ حَامِيَةٌ)

Classical scholars explain (حَامِيَةٌ) ***Ḥāmiyah*** means a fire heated to its extreme limit. It is not ordinary fire but a fire whose heat is beyond human imagination. It burns without cooling, without pause, without relief. Ibn ʿAbbās said: "*Ḥāmiyah means extremely hot, blazing fire*." Ibn Kathīr adds: "*It is a fire whose heat is intensified*." This verse completes the terrifying picture of the fate of the one whose scales are light.

Combined Commentary on Sūrat al-Qāriʿah

Sūrat al-Qāriʿah warns us about the Day of Judgment in simple but powerful images. It begins by shaking the reader awake with the name of that Day — al-Qāriʿah, the Striking Calamity. Allah asks what this Day really is, showing that its reality is far more serious than we can imagine.

On that Day, people will be like scattered moths, running in confusion and fear. Even the mountains, which seem so strong today, will become like soft, fluffed-up wool, blown apart and weightless. This shows that everything we rely on in this world will collapse.

Then the surah moves to the most important moment: the weighing of deeds. Whoever's good deeds are heavy will live a life of complete happiness and contentment in the Hereafter. But whoever's deeds are light will fall into

***Hāwiyah* (هَاوِيَةٌ)**, a deep and terrifying abyss of punishment. Allah emphasises how terrible it is by asking, "*What will make you know what it is?*" and then answering: "*A blazing, intensely hot Fire*."

In just a few verses, the surah teaches us to take our actions seriously, to live with sincerity, and to prepare for the Day when nothing will matter except what we did for Allah.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

14:48 ***On the Day when the earth will be changed to another earth, and the heavens*** [as well]***, and they will appear before Allah, the One, the Subduer.***

The verse describes a moment of cosmic transformation. Classical mufassirūn explain that **the earth we know will not remain as it is**. It will be replaced with an earth suited for judgment, not for living.

What kind of change? The early scholars offered two complementary explanations:

a. A complete replacement, i.e., a new earth altogether — flat, smooth, without mountains, valleys, or landmarks. Ibn Abbās said: *"It will be changed to an earth of silver, pure and unblemished."*

b. A transformation of the same earth, i.e., the same earth, but altered in nature and appearance:

- No mountains
- No seas
- No shade
- No buildings
- No bloodshed or sin ever committed upon it

This is supported by the ḥadīth:

"People will be gathered on a white, barren land, like a loaf of pure bread." — **(Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim)**

The imagery is deliberate: a smooth, flawless surface where nothing can hide.

"*...and the heavens*" Just as the earth is transformed, the heavens will also be altered:

- The sun is folded up
- The stars fall and fade
- The sky is torn apart
- The cosmic order collapses

The universe as we know it is dismantled and rebuilt for the Day of Judgment.

"And they will appear before Allah…" The verse shifts from cosmic upheaval to human accountability. **(بَرَزُو)** ***"Barazū, They will come forth openly"***

- No barriers
- No veils
- No hiding places
- No illusions of power or status

Every soul stands exposed before its Creator.

"…the One, the Subduer" Two majestic Names of Allah conclude the verse *(14:48)*:

Al-Wāḥid — The One

- The only true authority
- The only judge
- The only refuge

Al-Qahhār — The Subduer

- The One before whom all creation is humbled
- The One whose power overwhelms every tyrant
- The One who brings the heavens and earth to their end

These Names remind us that the transformations described are not random cosmic events — they are deliberate acts of divine power.

The Two Scribes
(al-kirām al-kātibīn)
(رَقِيبٌ)

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ١٧
مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ١٨

50:17-18 ***There are two scribes, one each sitting on the right and the left, recording everything. He*** (the man) ***utters not a word, but there is a vigilant watcher at hand.*** **(**Surah Qaf**)**

Allah describes two angels assigned to every human being:

- **al-Raqīb** (the watcher)
- **al-ʿAtīd** (the ever-ready recorder)

They sit on the right and the left of every person, recording every utterance, intention, and deed. The right-side angel records good actions; the left-side angel records sins. Their presence is constant — in private and in public, in moments of heedlessness and moments of awareness. The verse emphasises:

- **Nothing escapes their record.**
- **Their writing is precise, immediate, and unerring.**
- **They do not judge — they only record.**

This establishes the Qur'anic theme that human beings live under divine surveillance, not in a threatening sense, but in a way that reinforces accountability and moral responsibility. Mufassirūn explain that every word a person speaks — whether whispered, casual, intentional, or careless — is written down. Even words spoken in jest, joke, prank, sarcasm, anger, or forgetfulness are recorded. Silence is not recorded, but speech is never lost.

Ibn Kathīr notes that this verse is a warning against the tongue, which is one of the quickest limbs to lead a person to salvation or destruction. Al-Qurṭubī adds that the angels record not only the words themselves but

the **moral weight** behind them — sincerity, truthfulness, falsehood, harm, or benefit. The verse also implies:

- **The angels do not tire.**
- **They do not forget.**
- **They do not misinterpret.**
- **They do not add or subtract.**

The concept (**كِتَابُ الأَعْمَالِ**) "Kitāb al-Aʿmāl" is repeated in surah al-Mu'minun:

وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ

23:62 ***We have a Book with Us that speaks the truth*** (about everyone)***; and they shall in no wise be wronged.***

A complete and precise record of every person is being kept. Unlike our outward actions, our thoughts are much harder—almost impossible—to control, they can even intrude during Salah. Every word a person speaks, every action they perform, and even their **hidden thoughts and intentions** are being written by **(كِرَامًا كَاتِبِينَ)** "*the noble scribes"* known as **al-kirām al-kātibīn** (Sūrat al-Infitar ***82:11)***.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ٦
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ٧
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ٨

99:6-8 ***On that Day people will go forth in varying states so that <u>they be shown their deeds</u>. So, whoever does an atom's weight of good shall see it; and whoever does an atom's weight of evil shall see it.*** (Surah Al-Zalzalah)

The records will be presented on the Day of Resurrection with perfect accuracy, leaving no room for denial or excuse. These āyat are some of the most hope-giving lines in the Qur'an. Allah (سُبْحَانَهُ وَتَعَالَى) tells us that **no good deed is ever lost.** Even if it weighs as little as a **dharrāh** — the smallest particle the Arabs could imagine — Allah will show it to the person on the Day of Judgment, no matter how small. These good deeds include a smile, kind

word, removing harm from a path, sincere intention, a quiet act of charity, even a fleeting moment of remembering Allah. Ibn ʿAbbās said: *"Dharrāh is the smallest thing the eye can see when sunlight enters a room."* Today, we might say: a speck of dust, or even an atom.

Nothing is wasted with Allah (سُبْحَانَهُ وَتَعَالَى). This verse reassures the believer that your efforts matter and your struggles matter. Your hidden acts matter and your intentions matter. Even if people never notice, Allah (سُبْحَانَهُ وَتَعَالَى) notices. The Prophet ﷺ said: "*Do not belittle any good deed, even if it is meeting your brother with a cheerful face*." (Ṣaḥīḥ Muslim) This hadith is the practical expression of ayah (99:6).

A reminder that sincerity transforms small deeds A tiny deed done sincerely can outweigh mountains of actions done for show. A single tear shed in private, a quiet moment of repentance, or a small charity given secretly may appear insignificant — but with Allah, it carries immense weight. Al-Qurṭubī writes: "*Allah multiplies the smallest good deed for the sincere one*." The verse (99:6) balances hope with accountability. The verse is paired with the next verse (99:7), which warns that even the smallest evil will also be shown. Together, they teach: Nothing escapes Allah's knowledge. Nothing is too small to be recorded. The scale of justice is perfect. But this verse (99:6) leans toward mercy, reminding the believer that Allah is generous in rewarding even the tiniest good.

The verse (99:7) is not meant to crush a person with fear, but to make them alert. It teaches: Don't take sins lightly. Don't say "*It's only a small thing*." Don't assume Allah will ignore it. The Prophet ﷺ said: "*Beware of minor sins, for they gather upon a person until they destroy him*." (Musnad Aḥmad) Small sins accumulate when a person stops caring. The beauty of this āyah (99:7) is that it pushes a person to stay conscious of their actions. Therefore, **repent** quickly.

The scenario is reflected in Sahih al-Bukhari (Hadith No. 6534) According to Abu Hurairah, the Holy Prophet

(ﷺ) said, "*Whoever bears the burden of a wrong done to his brother should compensate him for it here* (in this world), *for in the Hereafter no one will have any wealth or money for compensation*." *In the Hereafter, the wronged person will receive some of his beneficial deeds, or if he* (the offender) *does not have enough beneficial deeds, he will inherit some of the wronged person's sins*." (See below Chapter on at-Taghabun (التَّغَابُن) for calculations of deeds)

Avoid “small” sins that chip away at the heart. And Allah’s mercy is vast. A sin the size of a dharrāh can be erased with sincere repentance. A moment of regret can wipe away years of heedlessness.

The verse (99:8) teaches that Allah’s justice is precise, and His accountability is complete. It is a verse that encourages self-awareness and reminds us that every action matters.

The Two Scribes (رَقِيبٌ) who, on the Day of Resurrection, will produce documentary evidence of what the person performed or even intended to perform in this world. This will be the written evidence that the man will not refute. It is difficult for us to have a precise concept of what will be the nature of this documentary like evidence, the Book of Deeds (كِتَابُ الأَعْمَالِ) “Kitāb al-Aʿmāl”, produced by (رَقِيبٌ) a "vigilant watcher."

Although it seems certain that the voices, pictures, and marks of man’s actions and movements are all being preserved and imprinted on every particle of the environment in which he lives and works, each one of his actions, intentions, and thought processes will be reproduced in exactly the same form in which they were carried out. In fact, man’s own body and everything else around it is like some sort of a database on which every image, along with its minutest and most delicate details, is stored. These details will be retrieved in precisely the same format on the Day of Resurrection, and the man will not be able to deny them.

In view of earthly time being immaterial in the realm of Allah (سُبْحَانَهُ وَتَعَالَى) **the Prophet ﷺ said**:
"*<u>The one who dies, his Resurrection has begun</u>*." (Musnad Aḥmad)

<u>al-Bayḍā' (البيضاء)</u>

Many early scholars — including Ibn ʿAbbās, Mujāhid, and Qatādah — understood this transformed plain to resemble the region around Makkah, especially al-Bayḍā' (البيضاء), the white desert plain near the city. In classical tafsīr and hadith literature, this "**White Plain**" is closely linked to the scene of Resurrection, where Allah's Throne **(al-ʿArsh)** will be manifested above all creation. The Prophet ﷺ described this gathering place, saying: **"***People will be gathered on a white, barren land, like a round loaf of pure white bread.***"** — (Ṣaḥīḥ al-Bukhārī and Muslim)

at-Taghabun (التَّغَابُنِ)

Nothing is lost or hidden, for on **(يَوْمُ التَّغَابُنِ)***Yawm al-Taghābun*, even the smallest detail will be laid bare.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۖ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

64:9 (You shall come to know that) ***when He will assemble you on the Day of Gathering. That shall be the Day*** (to determine) ***mutual gains and losses. Whoever believes in Allah and acts righteously, Allah will have his evil deeds expunged and will admit him to Gardens beneath which rivers flow. Therein they shall abide forever. That is the supreme triumph.*** (Surah at-Taghabun)

Allah (سُبْحَانَهُ وَتَعَالَى) names the Day of Resurrection as **Yawm at-Taghābun** — *the Day of Mutual Loss and Gain*. It is a title that captures the essence of ultimate reality: the moment when every human being discovers the true outcome of their life's transactions. In accountancy terms, the word "at-Taghābun" may be likened to a statement of accounts such as:

Profit And Loss Account As At The Day Of Resurrection spported by the balance sheet prepared by **(رَقِيبٌ)** the two scribes**,** where every deed is recorded, down to the smallest 'petty cash' transaction. This divine statement reflects the totality of human actions.

The Real Winners and Losers:

In this world, a believer may appear to be a loser while a disbeliever may seem to flourish. Yet such appearances can be deceptive, for on **Yawm at-Taghābun**, the true values will finally emerge as either spiritual profit or spiritual loss, that is, either Paradise or Perdition. On that Day, the wealth and successes of this world will pale into insignificance

when compared with the gains of the Hereafter, which unfold as a life of unparalleled honour and bliss.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ

21:47 ***We shall set up just scales on the Day of Resurrection so that none will be wronged in the least, even if it be the weight of a grain of mustard seed. We shall suffice as Reckoners.***

It is beyond our comprehension to fully grasp the exact nature of the “scales of justice”. What we do know, however, is that a person’s deeds do not end with their death. As highlighted earlier in Sūrat Fuṣṣilat ***(41:19)***, the effects of one’s actions — good or bad — continue to unfold even after they have left this world. For example, if you help someone earn a livelihood, and that income becomes the means through which their children grow up doing good, then a share of those children’s rewards is added to your account as well. Just as goodness echoes through generations, wrongdoing can also multiply — and a person may carry the burden of sins committed long after they have left this world if they were the one who set those actions in motion.

This verse ***(21:47)*** teaches that on the Day of Judgment, Allah will establish perfectly just scales. No one will be treated unfairly — not even by the smallest amount. Even a deed as tiny as a mustard seed will be brought forward and counted. Nothing is forgotten, lost, or overlooked. Allah Himself is the One who takes account, and His judgment is complete and flawless.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

7:8 ***The weighing on that Day will be the true weighing: those whose scales are heavy will prosper.***

It is obvious that success in the Hereafter will depend entirely on man's good deeds outweighing his evil deeds. The case of the one whose evil deeds far outweigh

the good deeds, will be like that of a bankrupt who gives away all his possessions to pay off his debts but still has some outstanding liabilities. A stern warning to this effect is given in the Qur`an and Ḥadith:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

3:77 ***Those who exchange the *covenant of Allah, and their vows, for a small price, will have no share in the Hereafter, and Allah will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them. They will have a painful punishment.***
(Surah al-Imran)

The verse ***(3:77)*** above condemns people who break their promises, betray trust, or use oaths falsely in order to gain some small worldly benefit. They "sell" Allah's covenant for a cheap price — meaning they give up truth, honesty, and integrity for temporary gain. The Prophet ﷺ said: There are three to whom Allah will not speak on the Day of Resurrection, nor look at them, nor purify them, and theirs will be a painful punishment…" Among them he mentioned: "…a man who sells his goods by swearing a false oath." — (Ṣaḥīḥ Muslim)

Further, the Prophet ﷺ said: **"***Swearing falsely may help a man sell his goods, but it wipes out the blessing.***"** *(Ṣaḥīḥ al-Bukhārī)* This shows how people "sell" their honesty for a small worldly gain — exactly what the verse condemns.

The Prophet ﷺ also said: "*The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays the trust*." (Ṣaḥīḥ al-Bukhārī & Muslim) This ḥadīth reinforces the moral foundation of the verse ***(3:77),*** i.e., breaking trust is a spiritual crime.

The Prophet ﷺ said: "*Whoever swears an oath to take the property of a Muslim unjustly will meet Allah while*

He is angry with him." (Ṣaḥīḥ al-Bukhārī) This is the lived example of "selling Allah's covenant for a small price."

According to a hadith from Musnad Ahmad, narrated by Jabir bin Abdullah bin Unais (RA), which explains the meanings of at-Taghabun **(التَّغَابُنِ)**, the Holy Prophet said: *"No dweller of paradise will enter paradise, and no dweller of hell will enter hell until he has compensated the other person for the wrong done to him so much so that one will have to compensate even for a slap given to another person.* We posed the question, "*How will we be compensated when we're all naked and penniless upon our resurrection?*" The Holy Prophet responded, *"Compensation will be made by means of the good deeds and the evil deeds."*

Another thought-provoking hadith about "it is what it is" is in Kitab ar-Riqaq in Sahih Bukhari, where Abu Hurairah narrated, "*Whoever goes to Paradise will be shown the place which he would have had in Hell had he done evil deeds in the world so that he may give more and more thanks to God; and whoever goes to Hell will be shown the place which he would have had in Paradise had he done good deeds in the world so that he may feel more and more remorseful."*

How The Deeds Are Calculated

The Prophet ﷺ said: "*Do you know who the bankrupt person is?*" They said, "The one who has no money or possessions." The Prophet ﷺ replied: "*The bankrupt person from my Ummah is the one who comes on the Day of Judgment with prayer, fasting, and charity — but he has insulted someone, slandered someone, consumed someone's wealth, shed someone's blood, or beaten someone. So, his good deeds will be taken and given to those he wronged. If his good deeds run out before justice is fulfilled, their sins will be taken and placed upon him. Then he will be thrown into the Fire*." **(Ṣaḥīḥ Muslim)**

To put it in another way, On the Day of at-Taghābun, If Person A has wronged Person B, then part of A's good deeds will be taken and transferred to B's record as compensation. If A has no good deeds left, then B's sins will be placed onto A's account. In this way, justice is served even when no earthly justice was possible. No wrongdoing is forgotten, and no victim is left uncompensated.

Another example of how deeds continue to benefit a person is this: if you help someone gain an education, then every good action that person performs becomes a source of reward for you as well. Your contribution becomes part of their journey, and the blessings of their knowledge continue to reach you.

In the same way, harmful actions also carry consequences. If someone is guided toward wrongdoing because of us, then a portion of that burden is linked to our influence.

For human beings, it would be impossible to calculate every ripple of every deed — the good that spreads, the harm that spreads, the hidden effects, the unseen consequences. But for Allah سبحانه وتعالى, nothing is hidden and nothing is difficult. He knows every action, every intention, and every outcome, and He will judge with perfect justice and perfect mercy.

This hadith shows how that loss and gain happens: Some people gain good deeds they never performed — because they were wronged. Others lose good deeds they worked for — because they harmed others. Some people inherit sins they never committed — because they caused harm and ran out of good deeds to pay for it. It is the ultimate settling of accounts. Having said that **"Allah's mercy can outweigh everything"**

The scale is real, but *Allah's mercy is greater than the scale*. The Prophet ﷺ said: **"***No one enters*

Paradise by their deeds alone.**"** They asked, "Not even you, O Messenger of Allah?" He replied: **"***Not even me — unless Allah covers me with His mercy***."** (Ṣaḥīḥ al-Bukhārī)

Bridge over the Lake of Fire

The Bridge Over the Lake of Fire is the Path every soul must cross after the gathering in (**ميدان الحشر**) (***Maīdān-e-Hashr***). The bridge is placed over the vast expanse of the Fire. This bridge is known in the Qur'anic and Prophetic tradition as **as-Ṣirāṭ.** It is described as:

- **thinner than a hair**,
- **sharper than a sword**,
- **suspended over the blazing depths of Hell**,
- **and illuminated only by the light of one's deeds**.

This is not a bridge of physical engineering; it is a bridge of truth, justice, and inner reality. Each person crosses it according to the strength of their faith and the weight of their actions.

The Prophet ﷺ described that *people will cross the Ṣirāṭ in different ways, each according to the light they earned in this world*:

- **Some will pass like lightning**,
- others like **a gust of wind**,
- others like **a fast horse**,
- others **walking**,
- others **crawling**,
- and some will cling to it with their fingertips. (Sahih Bukhari (6573) and Sunan Ibn Majah (4327))

The bridge responds to the soul's inner state. It is not the feet that cross — it is the **heart**.

Beneath the Ṣirāṭ lies the **Fire**, roaring and rising. It is called in some narrations **Jahannam's Lake**, a vast, seething expanse. The bridge stretches across it like a final test of truth. Those whose deeds were sincere, whose hearts carried light, will cross safely. Those whose records are heavy with injustice, betrayal, or hypocrisy may slip,

stumble, or be seized. The Prophet ﷺ mentioned that *along the bridge are **hooks** and **barbs**, each shaped according to a person's deeds. They snatch people according to the wrongs they committed — especially the wrongs done to others*. This is the moment when the debts of the soul are collected.

Every person is given a light according to their faith:

- Some lights shine like a mountain.
- Some like a palm tree.
- Some like a candle.
- Some flicker, nearly extinguishing.

The hypocrite's light fades entirely, leaving them in darkness.

The believer's light is their salvation.

The Final Separation

The Ṣirāṭ is the final dividing line between:

- **those destined for Paradise**,
- and **those who fall into the Fire**.

It is the moment when the truth of every life becomes visible — when the inner reality of one's deeds takes form.

The Qur'an says:

٧١ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا
٧٢ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

19:71-72 There is not one of you but will go down to it. This has been an unavoidable decree of your Lord. Then We will rescue those who were devout, and leave the wrongdoers in it, on their knees. (surah Maryam)

The verse above (19:71) indicates that every human being will be brought before Hell, made to witness it and pass over it. But the following verse (19:72) clarifies the outcome: the righteous will be saved and delivered safely, while the transgressors will be left there on their knees.

As the believers make their way toward the Bridge, they will be pleading with Allah (سُبْحَانَهُ وَتَعَالَى) to keep their light shining, so that they do not slip or fall into the Fire beneath.

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

66:8 "O you who believe, turn to Allah with a sincere and pure repentance. It may be that your Lord will erase your sins for you and admit you into Gardens beneath which rivers flow. On the Day when Allah will not disgrace the Prophet nor those who believed with him, their light will surge ahead of them and on their right. They will say: 'Our Lord, perfect for us our light and forgive us. Truly, You have power over all things.'" (Surah at-Tahrim)

Classical mufassirūn explain *tawbah naṣūḥ* (نَصُوح) as repentance that is pure, truthful, free of hypocrisy, accompanied by remorse, and followed by firm resolve not to return to the sin. Ibn Mas'ūd, Ibn 'Abbās, and others said it is *the repentance that "cleanses the heart as milk is separated from filth*." The Prophet ﷺ described that *Allah accepts repentance* ***until the soul reaches the throat****, and that "the one who repents from sin is like one who never sinned*"

On the Day of Judgment, when many faces will be darkened by fear and shame, Allah promises that: the Prophet ﷺ, and those who truly believed in him, will be honoured, not humiliated. This is echoed in the hadith of intercession, where the Prophet ﷺ is granted the **Maqām Maḥmūd**, and his followers are raised with dignity.

The light of **īmān** and righteous deeds that will shine for the believers as they cross the **Ṣirāṭ**. The Prophet ﷺ described: *Every believer will be given a light according to their deeds*. *Some lights will shine like a mountain, some like a tall tree, some like a lamp in the hand, and some will flicker weakly*. Hadith reported in Muslim and others, summarised, "*The hypocrites will have no light, and will call out to the believers, "Wait for us so we may borrow*

from your light," but they will be told to turn back — a scene also mentioned in Surah al-Ḥadīd (57:13).

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

57:13 On that Day the hypocrites, both men and women, shall say to the believers: "Look at us that we may extract some light from your light." They will be told: "Go back and seek light for yourselves elsewhere." Then a wall shall be erected between them with a door in it. On the inside of it there will be mercy, and on the outside of it there will be chastisement.

"***They will say: 'Our Lord, perfect for us our light…(66:8)*** '" Even the righteous will fear that their light may dim, so they will pray:

for their light to be completed, for their forgiveness, and for safe passage across the Bridge. This supplication reflects humility: even the saved do not rely on their deeds, but on Allah's mercy.

Surah at-Taḥrīm addresses: purification of the household of the Prophet ﷺ, the moral discipline of the believers, and the need for sincere repentance. Verse 66:8 is the climax of this theme: a call to cleanse the soul now, before the Day when only light will guide a person to safety.

According to Sayyid Abul Ala Maududi, the nonbelievers may be walking in the complete darkness, not knowing where they might end up, stumbling around in their wake. Whereas the believers will be praying:

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

66:8 "Our Lord, perfect for us our light and forgive us. Surely You have power over everything..."

Ibn Jarir has cited Hadrat Abdullah bin Abbas (cousin of the Prophet (ﷺ) and one of the early scholars of the Qur`an) as explaining the meaning of the ayah (66:8): "They (the believers) will implore Allah Almighty that their light be allowed to remain with Theta and kept from going out until they have crossed that **Bridge over the Hellfire.**

A reference to (صِرَاطَ) the Bridge is made in Sahih al-Bukhari (6573) Narrated by Abu Huraira: *Some people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger (ﷺ)." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Allah's Messenger (ﷺ)!" He said, "So you will see Him* (your Lord) *on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation* (i.e., Muslims) *will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, '**I am your Lord**.' They will say, 'We seek refuge with Allah from you. This is our place;* (we will not follow you) *till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to then in a shape they know and will say, "I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. **Then a bridge will be laid over the* (Hell) *Fire.**" Allah's Messenger (ﷺ) added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan* (a thorny tree). *Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Messenger (ﷺ)." He added, "So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and*

intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) *for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So, they will take them out, and by then they would have burnt* (as coal)*, and then water, called* ***Ma'ul Hayat*** (water of life) *will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the* (Hell) *Fire and will say, 'O Lord! It's* (Hell's) *vapor has Poisoned and smoked me, and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So, Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his*

wishes will be fulfilled, then Allah will say, all this (i.e. what you have wished for) and as much again therewith are for you.' " Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise). (Bukhārī 6573)

Simplified Explanation of hadith above

This hadith describes what will happen on the Ṣirāṭ, the bridge over Hell that everyone must cross on the Day of Judgment. The Prophet ﷺ said:

- People will cross the bridge according to their deeds.
- Some will pass as fast as lightning,
- some like the wind,
- some like a fast horse,
- some walking,
- some crawling,
- and some will be snatched because of their sins.

The bridge has hooks that catch people based on the wrongs they committed in this life. In the end, those who were sincere and righteous will be saved. Those whose deeds were heavy with wrongdoing will fall. After the believers cross safely, they will be rescued from the Fire and admitted to Paradise by Allah's mercy.

In the Bible (جَهَنَّمَ) **Jahannam** is referred to as "**Lake of Fire**" to describe the final destination of the wicked and the evil. The book of Revelation and other passages of the New Testament repeatedly referred to "Lake of Fire" in the following verses:

- "Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire." (**Revelation 20:14-15**)
- "If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life

crippled or lame, than to have two hands or two feet and be cast into the eternal fire" (**Matthew 18:8**)

- "These will go away into eternal punishment, but the righteous into eternal life" (**Matthew 25:46**)

The Hebrew Scriptures (Torah) use the term **Sheol** to refer to the realm of the dead. Sheol is often translated as "**grave**," "underworld," "pit," or "death," rather than "hellfire". For example, in Genesis (37:35), Jacob (Yaqub) says, "I will go down to Sheol to my son, mourning," which is translated as "I will go down to the grave to my son in mourning".
If we read this verse in other translations, like that of Douay-Rheims Bible, for instance, it will make no sense: *"I will go down to my son into hell, mourning."* Why would Jacob want to go to hell, and why would he think his son is burning in hell? According to Dr. Eitan Bar, an Israeli-Jewish scholar, the word **"hell"** did not always mean what most understand it as today (eternal conscious torment in fire).

Life of Eternity

Why It Is Called "The Life of Eternity"
The Qur'an contrasts this world with the next:
This world is temporary, **fleeting**, **full of change**, and **defined by endings**.
The next world is **permanent**, **unchanging**, **everlasting**, and **defined by truth**.

Thus, the Hereafter is called **the life of eternity because it never ends**, **it never diminishes, and it reveals the true outcome of every human life.**

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ

35:36 ***But those who disbelieved — for them is the Fire of Hell. It will not be decreed for them that they should die, nor will its punishment be lightened for them. Thus, do We recompense every stubborn disbeliever.***

This verse appears in Sūrat Fāṭir, in a passage contrasting the destiny of the grateful and the ungrateful. After describing the mercy of Allah and the blessings He pours upon creation, the Qur'an turns to the fate of those who rejected Him with arrogance and ingratitude.

The verse (35:36) is not merely a description of punishment — it is a warning wrapped in mercy. It tells the human being:

- Do not let arrogance blind you.
- Do not let ingratitude harden you.
- Do not let the world distract you from the truth.
- Do not be among those who beg for death but cannot die.

It is a verse that shakes the heart awake.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

15:43 ***"Indeed, Hell is surely the appointed place for them all."***

This is the reality of the "***appointed place***": no death, no relief, no fading of punishment, no end to existence. Yet even in this terrifying declaration, the Qur'an's purpose is not to crush hope but to awaken hearts. Allah(سُبْحَانَهُ وَتَعَالَى) often opens the door of mercy.

The word **مَوْعِد** (mawʿid) means a *fixed appointment*, a *promised destination*, a place that one will inevitably reach. It is not accidental, not random, not uncertain. It is a destination that a person walks toward through their choices, their arrogance, and their rejection of guidance. The verse (15:43) is therefore a warning, a truth, and a mercy all at once. It tells the human being: If you walk the path of Iblīs, you will reach his destination. But if you turn back, the doors of forgiveness are wide open.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

15:49 "Inform My servants that I am indeed the Most Forgiving, the Most Merciful."

This pairing is deliberate: Hell is the destination of arrogance. Mercy is the destination of humility. The Prophet ﷺ described this destiny with powerful clarity. He said (summarised from Ṣaḥīḥ Muslim): **"***The Fire of this world is only one part out of seventy parts of the Fire of Jahannam***."** When the companions expressed shock, he replied: **"***It has been increased over it by sixty-nine parts***."** This hadith shows that the "**appointed place**" mentioned in the verse is not a symbolic threat — it is a reality whose severity is beyond imagination.

Allah's Mercy Encompasses Everything

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

15:49 "Inform My servants that I am indeed the Most Forgiving, the Most Merciful."

This verse is a divine command to the Prophet ﷺ: *Tell My servants about Me.* Tell them that My mercy is greater than their sins, wider than their mistakes, deeper than their regrets. The pairing of الغَفُور (The One who

continually forgives) and الرَّحِيم (The One whose mercy is constant and overflowing) shows that Allah's mercy is both:

- **active** — He forgives again and again
- **continuous** — His mercy never stops

The Prophet ﷺ said (summarised from Bukhārī and Muslim): **"***Allah's mercy prevails over His anger.***"** And in another narration:
"*Allah has written mercy upon Himself***."** These ahadith echo the verse: mercy is Allah's default, His promise, His nature toward His servants.

Even after describing Hell, its gates, and its punishments, Allah interrupts the scene with this verse — to ensure that no heart despairs.

But His Punishment Is Real and Inescapable

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

15:50 ***"And that My punishment — it is the truly painful punishment."***

The verse does not say "My punishment is painful." It says **هُوَ الْعَذَابُ الْأَلِيمُ** — *it is the painful punishment*, This is the Qur'an's balance:

- **Mercy** for those who turn back
- **Punishment** for those who persist in rebellion.

Verses 15:49–50 are among the most balanced statements in the Qur'an. ***(15:49)*** opens the door of hope so wide that no sinner should despair. ***(15:50)*** closes the door of false security so firmly that no sinner should feel safe while persisting in sin. Together, they teach:

- **Do not despair** — Allah forgives every sin.
- **Do not feel secure** — Allah punishes persistent rebellion. This is the spiritual equilibrium of Islam: **Hope without complacency, fear without despair.**

Eternal Life in Paradise (الجنة) (Jannah)

In Terms of Paradise and Perdition

In Islamic theology, the life of eternity refers to the final, everlasting state of the human soul after the Resurrection and Judgment. It is a life that has no end, no decay, no

ageing, no death, and no interruption. Every human being ultimately enters one of two eternal destinies. The Qur'an repeatedly emphasises that the pleasures of Paradise are **eternal (خَالِدِينَ فِيهَا أَبَدًا)**, **free from fatigue**, **free from sorrow**, and **free from fear**. The people of Paradise experience **no death**, **no illness**, **no ageing**, **no loss**, and **no regret**.

Their eternity is one of **ascending bliss** — each moment better than the last. Classical scholars describe it as a life where **joy never diminishes and beauty never fades**. This is the **eternal life of reward**, granted by Allah's mercy to those who believed, repented, and strove for righteousness.

Eternal Life in Perdition (Jahannam)

Perdition represents the opposite end of eternity a life of **separation from divine mercy**, **remorse without relief**, and **existence without hope**. The Qur'an describes it as **abiding forever**, **a place where death does not come**, **a state where the soul cannot escape itself**, and **a reality shaped by one's own deeds**.

Its eternity is not annihilation but **enduring consequence** — the soul living with the full weight of what it chose, what it neglected, and what it set in motion. Classical scholars describe this as **the permanence of loss**, just as Paradise is the permanence of gain.

The verse (5:119) below appears at the end of Sūrat al-Mā'idah, concluding a long passage **about accountability**, truthfulness, and the Day of Resurrection. After recounting the questioning of prophets and nations, Allah Himself speaks, announcing **the final outcome of sincerity**.

قَالَ اللّٰهُ هٰذَا يَوۡمُ يَنۡفَعُ الصّٰدِقِيۡنَ صِدۡقُهُمۡ ؕ لَهُمۡ جَنّٰتٌ تَجۡرِىۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ خٰلِدِيۡنَ فِيۡهَاۤ اَبَدًا ؕ رَضِىَ اللّٰهُ عَنۡهُمۡ وَ رَضُوۡا عَنۡهُ ؕ ذٰلِكَ الۡفَوۡزُ الۡعَظِيۡمُ ﴿۱۱۹﴾

5:119 Then Allah will declare, "This is the Day when the truthfulness of the truthful benefits them; there are such Gardens for them underneath

which canals flow; they will dwell therein forever. Allah is pleased with them and they are pleased with Him; this is the Greatest success." (Surah al-Maidah)

Allah (سُبْحَانَهُ وَتَعَالَى) is fully aware of the deeds and intentions of His servants. He evaluates them correctly and knows fully well who should deserve His favour and who should incur His displeasure. Hadrat Ibn Abbas, one of the Prophet's cousins, and Qatadah, another companion, believed that "Paradise will establish on this earth." The pious and righteous servants of Allah will ultimately inherit this paradise. The whole earth will become one country with no mountains, oceans, rivers, or deserts, dividing it into countless countries and homelands, as well as mankind into many tribes, races, and classes."

Heaven (جَنّة) "Jannah"

The words **(جَنّة)** "**Jannah"**, **"Heavens"**, **Firdaus** (**فردوس**) or **"Paradise"** are a common concept among all the major religions, irrespective of geographical or linguistic differences. The word (**فردوس**) was also in common use in pre-Islamic Arabic literature. In Arabic and Islamic tradition, Firdaus refers to the highest and most magnificent level of Paradise (Jannah). Firdaus is described as a place of unparalleled beauty, bliss, and closeness to Allah. The term is often associated with the ultimate reward for the righteous and virtuous in the hereafter. The word Firdaus has roots in Persian and Greek, where it originally referred to a lush garden or an enclosed paradise. Its usage in the Qur`an further elevates its meaning, symbolising not just a physical paradise but also a state of spiritual perfection and eternal happiness. It is a word imbued with hope, aspiration, and divine promise.

Paradise does not have “day and night”

in the way we experience them on Earth. In Paradise, there is **no sun, no moon, and no darkness**. The cycle of day turning into night simply doesn’t exist there. The Prophet ﷺ explained that the light of Paradise comes from:

- **the Glory of Allah**,
- and **a gentle brightness** that never causes heat or discomfort.

So, the environment is always perfectly lit—soft, pleasant, and peaceful. But there is a sense of “time passing”. Some narrations mention that people in Paradise will recognise something *similar* to the passing of time, but not through sunrise or sunset. Instead, it is described as:

- a **breeze**,
- or a **soft light change**, that signals when people should gather for enjoyment or visit one another.

This is not “night” or “darkness”—just a rhythm of life without hardship.

Why no night?

Night on Earth exists because:

- we need rest,
- we get tired,
- and our bodies require recovery.

In Paradise:

- there is **no fatigue**,
- no sleep,
- no weakness,
- and no need for darkness.

Everything is perfect, effortless, and eternally comfortable.

The Qur’an mentions Firdaws twice — in Surah Al-Kahf (18:107) and Surah Al-Mu’minūn (23:11).

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا

18:107 ***"Indeed, those who believe and do righteous deeds will have the Gardens of Firdaws as their home."*** **(Surah Al-Kahf)**

This verse gives a beautiful promise from Allah about who will enter the **highest level of Paradise**.

1. "Those who believe…"

This refers to:

- People who have sincere faith in Allah
- Who accepts His guidance
- Who try to live with humility and trust in Him

Faith is the foundation.

2. "…and do righteous deeds"

Islam always pairs **belief** with **action**. These deeds include:

- Prayer
- Charity
- Good character
- Kindness
- Honesty
- Helping others

Even small acts count when done sincerely.

3. "Will have the Gardens of Firdaws…"

Firdaws is the ultimate reward.

4. "…as their lodging (nuzulan)"

The word نُزُلًا (nuzulan) means:

- A **welcome gift**
- A **hospitality offering**
- The **first stage** of what Allah will give them

Meaning: **Firdaws is only the beginning of Allah's generosity — even greater things await.**

ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ

23:11 ***that shall inherit Paradise; and in it they shall abide for ever.***

This is the ultimate success described in the Qur'an. This verse is the conclusion of a beautiful passage describing the qualities of the true believers. After listing

their characteristics, Allah tells us the reward they will receive.

1. "They will inherit al-Firdaws"

The word **"inherit" (yarithūn)** is powerful. It means:

- This reward is **guaranteed** for them
- It is given as an **honour**, not something they earned by their deeds alone
- Allah grants it out of His **mercy and generosity**

2. "They will abide therein forever"

This means:

- Their stay in Firdaws is **eternal**
- There is **no death**, no aging, no sadness
- Their joy, peace, and closeness to Allah will **never end.**

Who qualifies for Jannat al-Firdaws?

According to a Hadith (Sahih al-Bukhari 4205, Sahih Muslim), Sunan Ibn Mājah (3825), The Prophet ﷺ said to Abu Dharr: "***Shall I not tell you of a treasure from the treasures of Paradise*?**" He said: "Yes, O Messenger of Allah." **The Prophet ﷺ said:**

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(*La hawla wa la quwwata illa billah*)

"There is no power and no strength except with Allah."

It means, "I cannot turn away from sin, nor can I do any good deed, nor can I handle any challenge — unless Allah helps me."

It is a declaration of:

- **Total humility**
- **Total reliance on Allah**
- **Total trust in His power**

It breaks the illusion that we control everything. It reminds the heart that:

- **Allah is the One who gives strength**
- **Allah is the One who removes obstacles**

- **Allah is the One who opens doors**

It is the believer's way of saying: **"*O Allah, I am weak on my own — strengthen me*."**

When the Prophet ﷺ recommended saying it

The Prophet ﷺ taught this phrase in several contexts:

✓ **As a "treasure from the treasures of Paradise"**

✓ **When facing difficulty or feeling overwhelmed**

It is a phrase of surrender and strength at the same time.

✓ **When leaving the home**

The Prophet ﷺ taught that when a person leaves home and says it, **they are protected, guided, and sufficed.**

✓ **During prayer** (in certain positions)

It is part of the adhkār said after rising from rukū'.

✓ **When hearing the call to prayer** (Adhān)

After "Hayya 'ala-s-salāh" and "Hayya 'ala-l-falāh," the Sunnah response is: **"La hawla wa la quwwata illa billah."** Because these phrases call you to something you cannot achieve without Allah's help.

(لَا حَوْلَ وَلَا قُوَّةَ) is spiritually so powerful

It destroys arrogance. It reminds you that:

- **You don't** succeed **by your own brilliance**
- **You don't overcome hardship by your own toughness**
- **You don't avoid sin by your own discipline**

Everything is by Allah's help.

(لَا حَوْلَ وَلَا قُوَّةَ) brings instant calm

When you say it, you shift from:

- **"I'm alone in this"**
- **"Allah is with me, and He controls everything."**

This alone brings peace.

(لَا حَوْلَ وَلَا قُوَّةَ) opens doors to strength you didn't know you had

Because you are calling on:

- **Allah's power**
- **Allah's protection**
- **Allah's support**

It is like plugging into a divine source of energy.

(لَا حَوْلَ وَلَا قُوَّةَ) is a shield against Shaytān

Shayṭān feeds on:

- **fear**
- **stress**
- **ego**
- **despair**

This phrase cuts all of that at the root.

(لَا حَوْلَ وَلَا قُوَّةَ) is a declaration of tawḥīd

It affirms:

- **Allah's absolute power**
- **Your dependence on Him**
- **The reality that nothing moves without His will**

This is why the Prophet ﷺ called it a **treasure of Paradise** — it contains the essence of faith.

The Levels of Jannah (Paradise)

Islamic sources describe multiple levels of Jannah, with each level higher, more beautiful, and more rewarding than the one below it. The exact number is not explicitly stated in the Qur'an, but hadith literature and classical scholarship commonly list **seven levels**, with Firdaws at the top.

The Seven Levels (from lowest to highest)

1. **Jannat al-Ma'wā**
2. **Dar al-Muqāmah**
3. **Dar al-Salām**

4. **Dar al-Khuld**
5. **Jannat al-Na‘īm**
6. **‘Illiyyīn**
7. **Jannat al-Firdaws** — the highest and best

Each level has its own beauty, rewards, and closeness to Allah. The higher the level, the greater the honour. The Prophets, the most righteous believers, and the foremost in good deeds are in the highest levels.

Du‘ā for Asking Allah for Jannat al-Firdaws

Here is the authentic du‘ā the Prophet ﷺ taught:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ

(Allahumma innī as’aluka al-jannah wa a‘ūdhu bika mina an-nār)

“O Allah, I ask You for Paradise and I seek refuge in You from the Fire.”

If you want to specifically ask for Firdaws, you can add:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِرْدَوْسَ الأَعْلَى مِنَ الْجَنَّةِ

“O Allah, I ask You for the highest Firdaws in Paradise.”

This is fully in line with the Prophet’s instruction to ask Allah for Firdaws.

إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ٥١ فِى جَنَّـٰتٍ وَعُيُونٍ ٥٢ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَـٰبِلِينَ ٥٣ كَذَٰلِكَ وَزَوَّجْنَـٰهُم بِحُورٍ عِينٍ ٥٤ يَدْعُونَ فِيهَا بِكُلِّ فَـٰكِهَةٍ ءَامِنِينَ ٥٥ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ٥٦ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٥٧

44:51-56 ***The God-fearing shall be in a secure place, in the gardens and springs, dressed in silk and brocade, sitting face to face. Such will be their station! And We shall wed to them fair-complexioned, gazelle-eyed women. There, in full peace, they shall ask for all kinds of tasty things. There they shall never taste death, after their fast death in the world, and Allah by His grace will protect them from the torment of Hell. This is the supreme success!***

"A secure place" refers to a home in Paradise where no fear, grief, pain, or hardship will ever touch a person again. The Prophet ﷺ described it beautifully: "In Paradise, it will be announced to its people that they will **never fall ill**, **never grow old**, **never die**, and **never experience sadness or misfortune again**. They will live in everlasting youth, joy, and peace. *(Muslim — narrated by Abu Hurairah and Abu Saʿīd al-Khudrī)*

The Qur'an describes the clothing of Paradise as **sundus** (fine silk) and **istabraq** (thick, rich silk). It also mentions **ḥūr ʿīn** — pure, radiant companions with modesty and beauty, devoted only to their spouses.

In Paradise, people will ask freely for whatever delights they desire, and it will be brought to them instantly. Unlike this world — where everything is limited, paid for, or uncertain — the gifts of Paradise belong entirely to Allah, and His servants will enjoy them without restriction, fear of shortage, or any need to pay.

Allah then says that He will, by His grace, **protect them from the torment of Hell**. This is mentioned separately to remind us of two profound truths:

1. The joy of Paradise is fully appreciated only when one realises what they have been saved from. Knowing the fate of those who rejected the truth makes the reward of the obedient even more meaningful.

2. Entry into Paradise is ultimately by Allah's mercy. A person's deeds alone are never perfect enough to "earn" Paradise. Even the best actions contain flaws. It is only Allah's kindness that He accepts our efforts, overlooks our shortcomings, and rewards us far beyond what we deserve.

The Prophet ﷺ expressed this reality clearly: "Do good deeds as best as you can, but know that no one will enter Paradise because of their deeds alone." The companions asked, "Not even you, O Messenger of Allah?" He replied, "Not even me — unless my Lord covers me with His mercy." This teaches us humility, hope, and gratitude.

We strive to do good, but we rely on Allah's mercy for salvation.

٤٥ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

15:45 Indeed, the people of taqwā will be in gardens and springs.

After describing the destiny of Shayṭān's followers and the structure of Hell as in ***(15:41–44)***, the Qur'an now shifts to the destiny of the righteous — those who lived with taqwā, God-consciousness, and moral restraint.

"***Indeed, the people of taqwā***…" The word الْمُتَّقِينَ refers to those who feared Allah in private and public, restrained their desires, obeyed divine guidance, and lived with spiritual awareness.

Taqwā is not fear alone — it is protective reverence, a shield against sin, a compass toward truth. The Prophet ﷺ said (summarised): "*Taqwā is here" — pointing to his chest. It is an inner state that shapes outer behaviour.*

"…will be in gardens and springs." The Qur'an uses جَنَّاتٍ وَعُيُونٍ — gardens and springs — to describe the physical and emotional bliss of Paradise. Gardens represent beauty, shade, peace, and abundance.

Springs represent freshness, flow, and renewal.

Together, they symbolise a life of effortless joy, eternal comfort, and divine reward.

Ibn Kathīr notes that this verse mirrors others like:

"***Gardens beneath which rivers flow…" (3:15)***

"They will be given pure drinks sealed with musk…" (83:25–26)

This is the Qur'an's way of saying: The reward of taqwā is not only spiritual — it is physical, emotional, and eternal. This verse ***(15:45)*** teaches us Taqwā is the path to Paradise. Paradise is not abstract — it is real, lush, and flowing. **The righteous** are not forgotten — they are honoured. It is a verse of hope, promise, and certainty. The righteous people are those who did not follow Shaitan but feared Allah and lived lives of obedience to Him.

As they enter Paradise:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ

13:24 Peace be upon you. You have won this blessing because of what you have steadfastly endured in the world.

This verse appears in a passage describing the honour given to the believers. The angels greet them at the gates, recognising the patience, endurance, and steadfastness they showed in the world — patience in worship, patience in avoiding sin, and patience in bearing life's trials.

"*Peace be upon you…" — A greeting of honour*, the angels welcome the believers with *salām* — a greeting that carries meanings of safety, dignity, divine approval, and everlasting peace. It is not a casual greeting; it is a formal reception of honour. The Prophet ﷺ described this moment, saying that the angels will meet the people of Paradise at its gates and declare: "Peace be upon you; you have done well, so enter it forever." (Ṣaḥīḥ Muslim, summarised)

"*For the patience you showed*" — The angels highlight *ṣabr* because patience is the root of every act of faith. Classical scholars explain that this includes patience in obeying Allah, patience in avoiding sin, patience in enduring hardship, and patience in holding onto faith when others abandon it. Ibn al-Qayyim wrote that no one reaches Paradise except through patience, and this verse is its clearest proof. *The Prophet ﷺ said that no gift is greater or more comprehensive than patience*. (Bukhārī and Muslim, summarised) Thus, the angels are essentially saying: *"This is the reward for the greatest virtue you carried through life."*

"How excellent is the final home" The angels then proclaim that Paradise is the finest outcome a human being can receive. The Qur'an often contrasts the fleeting nature of this world with the permanence of the Hereafter, and this verse marks the moment when the believer finally sees that truth with their own eyes. *The Prophet ﷺ described Paradise as a*

place containing "what no eye has seen, no ear has heard, and no mind has imagined." (Bukhārī and Muslim, summarised) So when the angels say, *"How excellent is the final home,"* they affirm that nothing in worldly life compares to what the believer has now attained.

The verse ***(13:24)*** captures the entire journey of the believer in a single line. That is, struggle in the world, patience through hardship, faith despite difficulty — and finally, eternal peace. It is the Qur'an's way of declaring that every moment of patience was worth it.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۙ قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ

2:25 ***Give glad tidings to those who believe and do righteous deeds: they will have Gardens beneath which rivers flow. Whenever they are given fruit from these Gardens, they will say, 'This is like what we were provided before,' but it will only resemble it in appearance. They will have purified spouses, and they will live there forever.*** (Al-Baqarah)

"*Give glad tidings*…" — "A message of hope" Allah (سُبْحَانَهُ وَتَعَالَى) begins with *good news* for the believers. This verse is meant to lift the heart: faith and good deeds are never wasted. Every act of sincerity is being stored for a future far greater than this world.

"***Gardens beneath which rivers flow***" — A symbol of perfect life Classical scholars explain that these rivers are not like earthly rivers. They flow without erosion, without pollution, without noise, and without effort. Other verses describe rivers of water, milk, honey, and wine (47:15).

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

47:15 The likeness of the Garden promised to the righteous: in it are rivers of pure water, and rivers of milk forever fresh, and rivers of wine delightful to the drinkers, and rivers of strained honey. And therein they will have of every fruit, and forgiveness from their Lord. Like one abiding in the Fire forever, and are given to drink boiling water, that cuts-up their bowels?

The point is: every form of delight is effortless and eternal. The people of Paradise will recognise the shape or colour of the fruit, but when they taste it, they will realise it is completely different — far superior. Ibn ‘Abbās explained: “*It resembles it in appearance, but not in taste*.” This teaches that Paradise is familiar enough to feel welcoming, yet endlessly surprising.

“***2:25 Purified spouses***” — Companionship without flaws. The verse promises companionship that is pure, peaceful, free from jealousy, free from conflict, free from physical or emotional imperfections. The Prophet ﷺ said that *the people of Paradise will have no ill feelings, no grudges, and no negative emotions* (summarised from Ṣaḥīḥ Muslim).

“***2:25 They will live there forever***” — This is the heart of the verse. Paradise is not temporary. It is not seasonal. It is not fragile.

The Prophet ﷺ said (summarised from Bukhārī and Muslim): *Death will be brought in the form of a ram and slaughtered between Paradise and Hell*. It will be announced: “O people of Paradise, eternity! O people of Hell, eternity!” This hadith shows the finality of the Hereafter: no more endings, no more fear of loss.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

52:17 Indeed, the people of taqwā will be in Gardens and in bliss. (Surah at-Tur)

This verse opens a passage describing the final destiny of the people of **taqwā** — those who lived with God-consciousness, restraint, and moral vigilance. After

mentioning the fate of the deniers earlier in the surah, Allah (سُبْحَانَهُ وَتَعَالَى) now shifts the scene entirely, turning our attention to the honour and comfort awaiting the righteous. The contrast is deliberate: where the arrogant face regret, the God-fearing are received with joy.

Allah (سُبْحَانَهُ وَتَعَالَى) says that the people of taqwā will be in **"Gardens and bliss."** The word جَنَّة ***jannāt*** evokes lush, abundant gardens — a symbol of life, safety, and beauty — while (نَعِيمٍ) ***na'īm*** refers to every form of delight: physical, emotional, and spiritual. Classical scholars explain that *na'īm* includes everything the heart longs for and everything the soul finds peace in. It is a bliss that never fades, never grows old, and never disappoints.

The Prophet ﷺ described this bliss in several authentic narrations. In one well-known hadith (summarised from Bukhārī and Muslim), he said: **"***In Paradise is what no eye has seen, no ear has heard, and no mind has imagined***."** This means that even when the Qur'an uses familiar words like "gardens," "rivers," and "delight," the reality is far beyond human experience. The verse is not merely describing scenery — it is describing a state of existence where every moment is better than the one before it.

Another hadith (summarised from Muslim) describes how the people of Paradise will be told: *"You will be healthy and never fall ill, you will live and never die, you will be young and never grow old, and you will enjoy and never suffer."* This narration explains the meaning of *na'īm*: a life without fear, without pain, without loss — a life perfected.

The verse also implies that taqwā is the key to this eternal joy. Taqwā is not simply fear; it is a protective awareness of Allah that shapes choices, restrains impulses, and guides a person through life's tests. Ibn al-Qayyim wrote that *taqwā is "to place between yourself and the anger of Allah a barrier made of obedience*." This verse is the Qur'an's affirmation that such a life — even if difficult — leads to everlasting peace.

The verse ***(52:17)*** is both a promise and a reassurance. It tells the believer that every moment of self-restraint, every sacrifice made for Allah, every temptation resisted, and every hardship endured with patience is leading to a place of unimaginable joy. The people of taqwā are not merely *admitted* into bliss — they are *settled* in it, surrounded by it, and eternally safe within it.

١٨ فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ
١٩ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ
٢٠ مُتَّكِئِينَ عَلَىٰ سُرُرٍ مَصْفُوفَةٍ ۖ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ

52:18 Rejoicing in what their Lord has given them, and their Lord has protected them from the punishment of the blazing Fire.

52:19 Eat and drink with delight for what you used to do.

52:20 Reclining on rows of adorned couches, and We will pair them with companions of wide, beautiful eyes."

After declaring that the people of taqwā will be in gardens and bliss, the Qur'an now describes **their inner state** and **their welcome** in Paradise. Allah says they will be **"rejoicing in what their Lord has given them."** This joy is not superficial; it is the deep, settled happiness of people who finally see the reward of a lifetime of faith, struggle, and patience. Their joy is doubled by the knowledge that Allah has **protected them from the punishment of the Fire**, a reminder that salvation itself is one of the greatest gifts. *The Prophet ﷺ said (summarised from Bukhārī and Muslim) that on the Day of Judgment, after the believers cross the Ṣirāṭ, Allah will rescue them from the Fire and admit them into Paradise*. This hadith mirrors the verse: their joy is not only in what they receive, but in what they have been saved from.

Then comes the divine welcome: **"*Eat and drink with delight for what you used to do*."** This is not merely permission — it is an honouring. Classical scholars explain that this statement is a **public declaration** of Allah's

pleasure with them. The food and drink of Paradise are effortless, pure, and endlessly satisfying. *The Prophet ﷺ said (summarised from Muslim) that the people of Paradise will eat and drink without impurity, without sickness, and without any bodily discomfort. Everything is pleasure without consequence.*

The verse then paints a scene of comfort and dignity: **"*Reclining on rows of adorned couches*."** The image of reclining signifies complete ease — no fear, no urgency, no labour. The couches are described as *maṣfūfah*, arranged in perfect order, symbolising harmony, beauty, and honour. *The Prophet ﷺ described the furnishings of Paradise as "pearls, gold, and musk," and said that the people of Paradise will sit in gatherings where they remember Allah and enjoy one another's company* (summarised from Tirmidhī).

Finally, Allah says: **"*And We will pair them with companions of wide, beautiful eyes*."** This refers to the pure spouses of Paradise — companions free from every flaw, created for eternal companionship, affection, and tranquillity. *The Prophet ﷺ said (summarised from Muslim) that the people of Paradise will have no jealousy, no conflict, and no negative emotions; their relationships are perfect, peaceful, and everlasting*. This is companionship in its purest form.

Together, verses 52:17–20 form a complete picture: the people of taqwā are honoured, protected, welcomed, fed, comforted, and given companionship — all in a world where joy never fades and peace never ends. Every detail is meant to reassure the believer that nothing done for Allah is ever lost, and that the final home is infinitely better than anything the world can offer.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

52:21 ***And those who believed, and whose descendants followed them in faith — We will join their descendants with them, and We will not reduce anything from their deeds.***

Every person is held in pledge for what they earned.

After describing the joy, honour, and comfort of the people of taqwā, Allah now turns to one of the most tender scenes in the Hereafter: **the reunion of families in Paradise**. Allah says that those who believed, and whose children followed them in faith, will be joined together — even if the children's deeds were not equal to their parents'. This is a mercy unique to the Hereafter: Allah elevates the rank of the children so that families may be reunited without diminishing the reward of the parents.

Ibn 'Abbās explained that *Allah raises the children to the level of their believing parents so that their joy is complete*. This is supported by a hadith (summarised from Ṭabarānī and others) in which the Prophet ﷺ said that the believer will ask about his family, and Allah will reunite them with him in Paradise by His mercy. The verse emphasises that this elevation does not reduce the parents' reward in the slightest — a reminder that divine generosity is limitless. Yet the verse ends with a balancing truth: **"*Every person is held in pledge for what they earned*."** This means that no one enters Paradise by lineage alone; each soul must have faith and some measure of righteous action. The reunion is a gift, not an entitlement. It preserves both divine justice and divine mercy.

وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ

52:22 And We will provide them with fruit and meat — whatever they desire."

The scene now shifts back to the delights of Paradise. Allah says He will supply them with fruit and meat of every kind they desire. The word (أَمْدَدْنَاهُمْ) *amdadnāhum* suggests continuous provision — an unending flow of gifts. The Prophet ﷺ said (summarised from Muslim) that the people of Paradise will be given whatever they wish for instantly, without effort, waiting, or limitation.

The fruit of Paradise is unlike anything in this world. The Qur'an elsewhere says it resembles earthly fruit only in

appearance, not in taste or quality. As for meat, the Prophet ﷺ mentioned (summarised from Tirmidhī) that one of the delights of Paradise is the meat of birds, prepared exactly as the believer desires. This verse emphasises that Paradise is a realm where longing and fulfilment meet perfectly.

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ

52:23 They will pass around a cup among themselves — one that causes no idle talk and no sin."

Here Allah describes the gatherings of the people of Paradise. They sit together, sharing cups of a pure drink. Unlike the wine of this world, the drink of Paradise does not cloud the mind, cause regret, or lead to foolishness. There is no argument, no shame, no loss of control. The Prophet ﷺ said (summarised from Muslim) that the wine of Paradise "does not intoxicate," and that the gatherings of Paradise are filled with remembrance, joy, and perfect companionship.

The phrase (**لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ**) *lā laghwun fīhā wa lā ta'thīm* means there is no useless speech and no sinful behaviour — only noble conversation, laughter without malice, and hearts free from envy or bitterness. It is social life perfected.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ

52:24 And circulating among them will be youths devoted to their service — as if they were hidden pearls.

The verse describes the attendants of Paradise — youthful, radiant, and graceful in their service. Their beauty is compared to "hidden pearls," meaning pearls untouched, flawless, and luminous. The Prophet ﷺ said (summarised from Bukhārī) that the servants of Paradise will move swiftly and joyfully, serving the people of Paradise with perfect manners and without fatigue.

This imagery reinforces the atmosphere of honour and ease: the people of Paradise are served, not

because they need service, but because Allah wishes to honour them.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ
قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

52:25-26 And they will turn to one another, asking each other. They will say, 'Indeed, before this, when we were among our families, we were full of fear.'

The people of Paradise will sit together and reflect on their earthly lives. They will recall how, in the world, they lived with a sense of **fear**, humility, and awareness of accountability. They were not arrogant about their deeds; they were anxious about their standing with Allah (سُبْحَانَهُ وَتَعَالَى). This fear was not despair — it was reverence, sincerity, and vigilance.
The Prophet ﷺ said (summarised from Tirmidhī): *"The believer sees his sins as a mountain above him, fearing it may fall."* This verse shows that such humility is what ultimately led them to Paradise.

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

52:27 So Allah favoured us and protected us from the punishment of the scorching Fire.

The people of Paradise acknowledge that their salvation was not due to their deeds alone, but due to Allah's grace. They say *"Allah favoured us"* — meaning He guided them, forgave them, strengthened them, and shielded them from the Fire. The Prophet ﷺ said (summarised from Bukhārī and Muslim): **"***None of you will enter Paradise by his deeds alone, but only by Allah's mercy***."**

This verse is the voice of the saved, recognising that every step of their journey was held by divine mercy.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

52:28 Indeed, before this, we used to call upon Him. Truly, He is the Most Kind, the Most Merciful.

The final verse of this passage reveals the secret of their success: **they used to call upon Allah**. They

prayed, they sought forgiveness, they relied on Him, and they turned to Him in moments of weakness and fear. Their salvation is traced back to their **du'ā** — their constant connection to their Lord.

Allah(سُبْحَانَهُ وَتَعَالَى) is described as (الْبَرُّ) **al-Barr**, the One whose goodness is vast, gentle, and continuous; and (الرَّحِيمُ) **ar-Raḥīm**, the One whose mercy embraces every believer. The people of Paradise now see the full truth of these names.

This entire passage — from 52:17 to 52:28 — forms one of the most beautiful portraits of the Hereafter: families reunited, hearts at peace, gatherings filled with joy, and souls reflecting on the mercy that carried them home.

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

41:31 There, you will have whatever you desire, and whatever you ask for will be yours. (Surah an-Nisa)

According to a hadith from Abu Huraira in Bukhari, the Prophet (ﷺ) said, **"** *The first batch of people who will enter Paradise will be glittering like the full moon, and the batch next to them will be glittering like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves. Everyone will have two wives from the houris, who will be so beautiful, pure, and transparent that the marrow of the bones of their legs will be seen through the flesh.*" (Bukhari: vol. 4:H476) According to the Qur`an, once in the paradise:

أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ٤١

37:41 For them awaits a known provision,

(رِزْقٌ) "**provision**" refers to the food for pleasure and delight, rather than for nutritional purposes. The purpose of the diet won't be to make up for any bodily deficiencies, as there won't be any deficiencies in the body, nor will the body require food for survival.

Re Spouses:

As for (أَزْوَاجٌ) “azwaj” spouses, their relationship will be qualified by purity. That is, if a man has been virtuous in this world while his wife has not, their relationship in the Next World will be separated and the man will receive another spouse who will be pure and virtuous and vice versa. Where husband and wife have both been virtuous their relationship will become everlasting.

قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ؕ لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَ اَزْوَاجٌ مُّطَهَّرَةٌ وَّ رِضْوَانٌ مِّنَ اللّٰهِ ؕ وَ اللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿۱۵﴾

3:15 Say: 'Shall I tell you of things better than these? For the God-fearing there are, with their Lord, gardens beneath which rivers flow; there they will abide for ever, will have spouses of stainless purity as companions, and will enjoy the good pleasure of Allah.' Allah thoroughly observes His servants. (Surah al-Imran)

There are several narratives about beautiful spouses: According to Imam Ghazali, in his Ihya Uloom Ed-Din, “*The Prophet (ﷺ) said the Houris of Paradise will be pure women, free of menstruation, urine, stool, or cough. They will sing in Paradise of divine purity and praise: “We are the most beautiful Houris, and we are for the honoured husbands.*”

Another narration by Anas bin Malik: “*The Prophet (ﷺ) said, "If an houri from paradise appeared to the people of the earth, she would fill the space between heaven and earth with light and a pleasant scent. Her headcover alone is better than this world and whatever else is in it.*

"Once, the Prophet (ﷺ) said to Jaber (a companion): *“Shall I not give you the news of the windows of Paradise? He said, Messenger of Allah, give us that information. The Prophet (ﷺ) said, “Those are made of emeralds and jewels. They will expose their inner parts to their outer ones. Therein will be such enjoyments, amusements, and joys as no eye has seen, no ear has heard, and no heart has conceived.*" (interpreted by Ghazali.)

In another narration, the Ṣaḥabah الصحابة (the companions) asked, *"0 Messenger of Allah, who will be the owners of those windows? The Prophet (ﷺ) said, Those who spread peace, give food, keep fasts, and pray at night when other people are asleep."*

Hell (جَهَنَّمَ) "Jahannam"

After narrating the arrogance of Iblīs and his vow to mislead humanity, Allah responds with a declaration of absolute authority and perfect justice.

In the Qur'an, **(جَهَنَّمَ) Jahannam** is presented as the final abode of those who knowingly reject truth, persist in arrogance, or turn away from the mercy of Allah. The Prophet ﷺ described Hell's depth in a striking hadith (summarised from Muslim): **"***A stone thrown into Hell would fall for seventy years before reaching its bottom***."** This illustrates the vastness and layered nature of Jahannam.

It is a **real, conscious, and terrifying realm**, created as a manifestation of divine justice. The Qur'an describes it with clarity, detail, and gravity, so that the human heart awakens before it is too late.

جَهَنَّمَ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمِهَادُ

38:56 ***Jahannam* (Hell), where they will be roasted. An evil place to dwell!** (Surah Saad)

٦١ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ

٦٤ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

38:61-62 They will say, "Our Lord, whoever brought this upon us, give him double torment in the Fire" They will say to one another: "But why do we not see those whom we considered him among the wicked? (Surah Saad)

This implies the believers whom the disbelievers used to look down upon as bad people in the world. It

means: They will look around bewildered and will find only themselves and their guides in Hell but will find no trace of those people of whom they used to talk disparagingly in the world, and whom they used to mock in their meetings for talking about Alah (سُبْحَانَهُ وَتَعَالٰى), the Messenger and the Hereafter.

٤٤ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

15:44 There are seven gates in it, and to each gate a portion of them has been allotted.

Sinners will be divided into different groups in accordance with their different sins for their entry into Hell from seven different gates specified for each different sin. For instance, the group of atheists shall enter into Hell by one of the seven gates specified for their group. Likewise, mushriks, hypocrites, self-seekers, sensualists, tyrants, propagandists and leaders of disbelief etc. shall each enter into Hell through the gates specified for their group.

The following ayah is more frightening:

اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ؕ كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ؕ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ﴿۵۶﴾

4:56 "Indeed, those who disbelieve in Our signs — We shall make them enter a Fire. Every time their skins are burned away, We will replace them with new skins so they may taste the punishment. Truly, Allah is Mighty and Wise."

This is one of the Qur'an's most vivid and uncompromising descriptions of the punishment of the Hereafter. It appears in Sūrat al-Nisā', in a passage contrasting the fate of those who reject revelation with the fate of those who believe and act righteously. The verse ***(4:56)*** is one of the verses that strips away illusion. It forces the human being to confront the reality of the Hereafter — a reality where the body is renewed, the senses are restored, and the consequences of disbelief are fully tasted. It is a verse that shakes the soul, not to break it, but to save it.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Scriptures

- **Suhuf of Ibrāhīm**
- **The Torah (Suhuf Musa)**
- **The Zabūr**
- **The Injīl**
- **The Qur'ān** came as **the final, complete, preserved revelation**.

From the Qur'ānic perspective, human history is not a random sequence of civilisations but a **divinely guided procession of nations (أُمَم)**, each raised, taught, and corrected through revelation. Allah (سُبْحَانَهُ وَتَعَالَى) tells us: 10:47 (وَلِكُلِّ أُمَّةٍ رَسُولٌ) ***"For every nation there was a messenger."***

This single verse becomes the key to understanding how the world's scriptures fit into the grand tapestry of divine guidance. Every nation, in its own era, received a messenger and a scripture suited to its circumstances, language, and level of development—yet all carried the same essential truth: **(تَوْحِيد) Tawḥīd**.

From the Suhuf of Ibrāhīm to the Qur'an, revealed to the Prophet Muhammad ﷺ, every scripture marks a **stage in humanity's spiritual journey**. Each nation (ummah) received guidance appropriate to its time, yet all were united by the same divine call:
Worship Allah alone. Do good. Prepare for the Hereafter.

The Qur'an gathers this entire history into one coherent vision: **one God, one message, many nations, one final Book.**

The term *Scripture* refers to the sacred writings revealed by Allah (سُبْحَانَهُ وَتَعَالَى) to His chosen Prophets for the guidance of humankind. These divine books contain the principles, laws, and moral foundations without which human civilisation cannot remain upright or just. Allah says:

(فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ)

20:123 ***"Whoever follows My guidance will never go astray nor fall into misery."***

The Qur'ān repeatedly reminds us that revelation is not a human invention, nor the product of culture or philosophy, but a **divine descent**: (**تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ**)

56:80 "A revelation from the Lord of all worlds."

Allah (سُبْحَانَهُ وَتَعَالَى) sent His guidance through various means, each suited to the Prophet receiving it:

- **Direct speech**, as with Mūsā *4:164* (**وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا**)
- **Dreams**, which are a form of revelation, as in the vision of Ibrāhīm 37:102 ﴿ **إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ** ﴾ :عليه السلام
- **Angelic communication**, the most common form, through Jibrīl 26:193 ﴿ **نَزَلَ بِهِ الرُّوحُ الْأَمِينُ** ﴾ :عليه السلام
- **Inspiration (waḥy)** placed directly into the heart.

The Prophet ﷺ described revelation as sometimes coming "*like the ringing of a bell*," intense and overwhelming, and at other times through the clear presence of Jibrīl.

Scriptures Renewed Across Ages

As human societies changed, Allah sent new scriptures to renew guidance and correct distortions. The Qur'ān affirms this pattern:

لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا

5:48 "For each community We appointed a law and a path."

This does **not** mean earlier scriptures were flawed — rather, each was **perfect for its time**, until humanity required a new dispensation.

- The **Torah** carried law and discipline.
- The **Zabūr** carried devotion and praise.

- The **Injīl** carried mercy and spiritual renewal.
- The **Qur'ān** came as the **final, complete, preserved revelation**.

Allah says:

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ …ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا

57:27 ***"We gave Moses the Book… then We sent after them Our messengers in succession."***

Revelation is a **chain**, not an isolated event.

Why Scriptures Changed Over Time

Allah **sent new scriptures** when earlier communities altered, forgot, or abandoned their guidance.

The Qur'ān states: (يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ)

5:13 ***"They distort words from their proper places."***

And: (فَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ)

5:14 ***"They forgot a portion of what they were reminded of."***

Thus, Allah renewed revelation to restore clarity and truth.

The Qur'ān as the Final, Preserved Scripture

After centuries of revelation, Allah sent the Qur'ān as the **final, universal, unalterable Book**:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

15:9 ***"We have sent down the Reminder, and We will surely preserve it."***

Unlike earlier scriptures, the Qur'ān is:

- preserved in its original language,
- memorised by millions,
- recited daily in worship,
- unchanged since its revelation.

It is not only guidance — it is **the final covenant** between Allah and humanity.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ ۚ وَادْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ

22:67 ***For every religion We have appointed rites which they perform. So,*** [O Muhammad]***, let them not contend with you over the matter,***

but invite them to your Lord. Indeed, you are upon straight guidance.

This verse appears in Sūrat al-Ḥajj, a chapter deeply concerned with worship, sacrifice, and the continuity of divine guidance across human history. Here, Allah (سُبْحَانَهُ وَتَعَالَى) explains that **every community**—from the earliest nations to the final ummah—was given its own *mansak*, meaning its own **rituals, laws, and forms of worship**.

"For every ummah We appointed a* (مَنْسَكًا) *mansak…"

The word **مَنْسَك** can mean a **ritual act**, a **place of sacrifice**, or a **religious law**. Classical commentators note that the same word appears earlier in the sūrah (22:34), but with a slightly different shade of meaning. In this verse, it refers to **distinct religious rites** given to each community. Ibn ʿAbbās explains that every nation was given **its own way of worship**, suited to its time and circumstances. This affirms a key Qur'ānic principle: Revelation is one in essence, but diverse in its legal forms.

"let them not contend with you over the matter …"

The Prophet ﷺ faced objections from the pagans and People of the Book regarding the rites of ḥajj, the nature of sacrifice, and the form of Islamic worship. Allah (سُبْحَانَهُ وَتَعَالَى) tells him not to be drawn into fruitless argument. Each community had its own divinely appointed rites; Islam is simply the **final and corrected form** of that long chain. Al-Jalālayn states: **"***Let them not dispute with you regarding the rites, for you follow a law that is divinely established.***"**

"*Invite to your Lord…*" Rather than debating, the Prophet ﷺ is commanded to **call people to Allah** with clarity and dignity. This echoes other verses:

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

16:125 "Call to the way of your Lord with wisdom…"

قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ

12:108 "Say: This is my path; I call to Allah…"

The Qur'an consistently shifts the Prophet's mission away from argumentation and toward **invitation**.

"*Indeed, you are upon straight guidance.*" Allah (سُبْحَانَهُ وَتَعَالَى) ends the verse by affirming the Prophet's position:

- His path is **straight**.
- His revelation is **true**.
- His rites are **divinely appointed**.
- His mission is **universal**.

Ibn Kathīr summarises: **"***You are upon the guidance that Allah is pleased with—the religion of Islam.*"

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا

5:48 For each of you We have appointed a Law and a way of life.

That is, just as the earlier Prophets were each given a divinely ordained way of life for their respective communities, you, O Muhammad ﷺ, have now been entrusted with a complete and perfect way of life for all humankind. Therefore, people have no right to dispute with you regarding the law you have brought, for it stands in the same line of revelation as the laws given to the Prophets before you.

This also shows that the essence of the Sharīʿah has remained the same since the creation of mankind. The message of **(تَوْحِيد) Tawḥīd**—the oneness of Allah—has been present in every scripture, whether in the **Suhuf of Ibrāhīm** or the **Suhuf of Mūsā**. All divine books carried the same foundational truth, even if their legal details differed according to the needs of their time.

In Sūrat al-Mu'minūn, Allah (سُبْحَانَهُ وَتَعَالَى) addresses all the Prophets collectively: **يَا أَيُّهَا الرُّسُلُ** "O Messengers!" This does not mean they were gathered in one place at the moment of address. Rather, this mode of speech highlights that all Messengers—though sent to different nations, in different eras, and under different circumstances—belonged to a single brotherhood and carried one unified message. Their missions were diverse in form but identical in essence: to call humanity to the worship of Allah alone.

وَاِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً

23:52 This community of yours is one community,

All the Messengers of Allah (سُبْحَانَهُ وَتَعَالَى) belonged to a single spiritual community, for they shared the same creed, the same religion, and the same essential message.

فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۭ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ

23:53 ***But they*** (people) ***divided their affair among themselves into sects, each group rejoicing in what it has.***

This verse continues the theme of unity among the Prophets and the original purity of divine revelation. After affirming that all Messengers shared one creed and one mission ***(23:51–52)***, Allah now describes what their followers did after them.

"***But they divided their affair among themselves***…" The "***affair***" refers to religion — the pure, unified message of Tawḥīd delivered by all Prophets. Instead of preserving that unity, later generations split the religion, altered its teachings, formed factions, and created divisions that the Prophets themselves never taught. Ibn Kathīr explains that *this refers to the nations who came after the Prophets, not the Prophets themselves. The Prophets were united; their followers fragmented*.

"…into sects (zuburan)" The word زُبُرًا means separate groups, sects, or divided writings. It implies: each group took a portion of the truth, abandoned the rest, and claimed exclusive correctness. This is the opposite of the unity Allah (سُبْحَانَهُ وَتَعَالَى) commanded. "***Each party rejoicing in what it has.***" Every sect became pleased with its own interpretation, its own innovations, its own partial truth — even when it contradicted the original revelation.

This is a powerful Qur'ānic critique of religious fragmentation: truth became mixed with desire, unity became replaced by identity politics, and the original message was lost beneath layers of division. Al-Ṭabarī notes that this verse applies to all communities who divided their religion after receiving revelation — **Jews, Christians, and even Muslims who fall into the same behaviour**.

The same thing is repeated in surah al-Anbya:

٩٢ إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ
٩٣ وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَاجِعُونَ

21:92-93 This community of yours is one community, and I am your Lord, so worship Me. But they splintered themselves into factions. They will all return to Us.

The meaning of verse ***(21:93)*** is that all of humanity originally belonged to a single spiritual community, united upon one religion and one creed. Every Prophet who came to the world brought the same essential message: that **Allah alone is the Lord of all mankind**, and therefore He alone deserves to be worshipped. This unity of belief was the foundation of every revelation, whether given to **Nūḥ, Ibrāhīm, Mūsā, ʿĪsā, or Muḥammad** ﷺ.

But after the Prophets, people corrupted this pure creed. They introduced their own ideas, desires, customs, and interpretations, mixing divine guidance with human invention. Over time, this led to the emergence of countless sects, religions, and factions—none of which reflected the original unity taught by the Messengers. Thus, while the Prophets (Peace be upon them all) formed **one ummah** with **one message**, their followers fragmented that message, creating divisions where Allah had established unity.

The problem does not end there. In our own times, even *religions within religions* have emerged—groups formed in opposition to the very teachings of Allah's sacred scriptures. **Firqa-bandī** (فرقہ بندی), or sectarianism, has become a tragedy of the modern world and one of the root causes of division and conflict. It was never Allah (سُبْحَانَهُ وَتَعَالَى) nor His Prophets (peace be upon them all) who divided humanity; rather, people chose to divide themselves.

Instead of remaining united upon the original message of Tawḥīd, people fragmented into separate identities—Judaism, Christianity, Muhammadanism, and countless others. Over time, individuals introduced their own

doctrines, interpretations, and innovations, transforming them into distinct sects.

For example, **within Judaism** alone, we find numerous branches: **Orthodox** (including Haredi and Hasidic), **Reform**, **Conservative**, **Reconstructionist**, **Humanistic**, **Karaite**, and **Zionist** movements. Historically, there were also influential sects such as the **Pharisees**, **Sadducees**, and **Essenes**, each shaping different aspects of Jewish belief and practice. These divisions illustrate how communities fractured the unity that Allah (سُبْحَانَهُ وَتَعَالَى) originally established—splitting one divine message into many competing identities.

In Christianity, we have **Catholicism**, **Eastern Orthodoxy** (including the Greek and Russian Orthodox), and **Protestantism**, which includes numerous denominations such as **Lutheranism**, **Anglicanism**, **Baptists**, **Methodists**, and **Pentecostals**. Then here are **Restorationist Movements** such as **Jehovah's Witnesses**, **Latter-day Saints** (Mormons), and **Christadelphians,** which seek to restore original Christian teachings.

In Islam too, there are sects within sects to confuse the issue, followed by frictions within the groups. Based on a well-known hadith, in which the Prophet Muhammad (ﷺ) mentioned that *his ummah would be divided into 73 groups, **with only one following the true path***. Some of the major sects within Islam include **Sunni** and **Shia** (with various subgroups like **Twelvers**, **Ismailis**, and **Zaidis**). **Ibadi** (primarily found in Oman). Beyond these, there are historical sects such as **Mu'tazilah**, **Khawarij**, **Murjiyah**, and others that have influenced Islamic thought over time. Then there are **Ahmadiyya,** also call themselves Muslim but the majority of Muslims disagree with the followers of Mirza Ghulam Ahmad.

This tragedy of sectarianism is precisely what Allah (سُبْحَانَهُ وَتَعَالَى) warns against in the Qur'an. After

describing the original unity of humankind upon one faith, He says:

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

30:32 Of those who divided their religion and became sects; each faction pleased with what they have. (Surah ar-Rum)

This verse mirrors the reality we see today. The divisions did not come from Allah or His Messengers; they came from the people themselves. Instead of remaining united upon the pure message of Tawḥīd, communities fractured into competing identities and self-made doctrines.

In other words, every sect claims to be upon the truth while considering all others to be misguided. This is why it is completely incorrect to assert that a particular Prophet founded a particular religion, and another Prophet founded another. The mere fact that different religions appeared at different points in history does not mean that the Prophets themselves created these divisions.

It is self-evident that the Prophets of Allah (سُبْحَانَهُ وَتَعَالَى) could never establish conflicting religions, nor could they ever teach their followers to worship anyone besides Allah. All Prophets came with one creed, one message, and one call: **to worship Allah alone**. The differences arose only when people altered, abandoned, or reinterpreted the original guidance, giving birth to the multitude of sects and religions we see today.

The earliest written scripture is known as the Suhuf of Ibrāhīm (صُحُفِ إِبْرَاهِيمَ), followed by the Suhuf of Mūsā, the Suhuf of Dāwūd (Zabūr), the Suhuf of ʿĪsā (Injīl), and finally the Qur'an itself. Every one of these divine scriptures emphasised the same foundational truths: **Tawḥīd** (تَوْحِيد) — the absolute Oneness of Allah (سُبْحَانَهُ وَتَعَالَى) — and accountability in the Hereafter. This core message never changed, even though the legal details and social instructions varied from one era to another.

The final scripture, **the Qur'an**, was revealed to **the last Prophet**, Muhammad (ﷺ). It is complete, perfect,

and the final revelation from Allah (سُبْحَانَهُ وَتَعَالَى). The Qur'an confirms, completes, and supersedes all previous scriptures, gathering within it the essence of earlier revelations while correcting the distortions that had entered them over time. It preserves the pure teachings of earlier Prophets and provides the final, universal guidance for all humanity.

Before the Qur'an, the **Injīl (Gospel)** was revealed to Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ), containing his teachings, wisdom, and the spiritual guidance he brought to the Children of Israel. Prior to the Injīl came the **Zabūr (Psalms)**, revealed to Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ), and before that the **Tawrāt (Torah)**—also known as the Pentateuch—revealed to Prophet Mūsā (عَلَيْهِ ٱلسَّلَامُ). Each scripture formed a link in the chain of divine revelation, culminating in the Qur'an, which stands as the final and preserved Book for all ages.

The global Hindu population is estimated at around **1.2 billion**, making Hinduism the **third-largest religion** in the world after Christianity and Islam. The overwhelming majority of Hindus—approximately **94%**—reside in India. The primary Hindu scriptures, known as:

Vedas (Hindu Scriptures)

Estimated period:
Region: Indian subcontinent
Notes:

- Among the oldest surviving religious texts in the world.
- Composed in ancient Sanskrit.

Regarded as the most authoritative sources of Hindu religious knowledge. They consist of four foundational works:

Rigveda: ~1500–1200 BCE
Yajurveda, Sāmaveda, Atharvaveda: ~1200–800 BCE

Tripiṭaka (Pāli Canon – Buddhist Scripture)

Estimated period:

Oral preservation: ~500–100 BCE
Written compilation: ~1st century BCE

Region: Sri Lanka / Indian subcontinent

Notes:

- Earliest complete Buddhist scripture.
- Preserves teachings of Siddhartha Gautama (**the Buddha**).

In Buddhism, the principal scripture is the **Tripiṭaka**, also known as the **Pāli Canon**, which is a comprehensive collection of teachings attributed to the Buddha and preserved by early Buddhist communities.

Sikhism, the central scripture is the **Guru Granth Sahib**, a revered compilation of hymns and spiritual teachings of the Sikh Gurus as well as selected saints and mystics from various traditions.

Avesta (Zoroastrian Scripture)

Estimated period: ~1200–600 BCE

Region: Ancient Persia (Iran)

Notes:

- Attributed to Prophet Zoroaster (Zarathustra).
- Contains hymns, prayers, and liturgical texts.

Wahi (وَحْي)

Waḥy (وَحْي) in Islamic terminology refers to the **direct communication** from Allah (سُبْحَانَهُ وَتَعَالَى) to His chosen Prophets, through which divine knowledge, guidance, commands, and truths are conveyed. It is a **special, sacred mode of transmission** that is *exclusive* to Prophets and cannot be attained through human intellect, spirituality, or effort.

The word waḥy in Arabic carries meanings such as to inspire secretly, to communicate swiftly, to place knowledge into the heart, to signal or indicate subtly.
In the Qur'an, waḥy refers specifically to the divine method of revealing scripture, laws, and guidance. Allah says:

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

53:4 "It is nothing but revelation sent down."

This affirms that revelation is **purely divine**, untouched by human thought or imagination. Classical scholars mention several forms, all rooted in Qur'ānic descriptions:

1. Direct inspiration into the heart
A truth placed directly into the Prophet's heart without intermediary.

2. Communication through dreams
Prophetic dreams are a form of revelation, as in the dream of Ibrāhīm (37:102).

3. Speech from behind a veil
As with Mūsā (4:164), when Allah spoke to him directly.

4. Revelation through Jibrīl (عليه السلام) The most common form, especially for the Qur'an: **نَزَلَ بِهِ الرُّوحُ الْأَمِينُ**

26:193 "The Trustworthy Spirit brought it down."

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

16:68 And your Lord inspired the bee: "Set up hives in the mountains, and in the trees, and in what they construct". (Surah an-Nahl)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ ***"And your Lord inspired the bee…"*** In this verse, Allah reveals that even the bee acts under divine

inspiration. Its complex behaviour, precise navigation, and production of honey are not random but guided by a form of waḥy suited to its nature. This expands our understanding of revelation, showing that Allah communicates with all levels of creation—Prophets through Jibrīl, righteous individuals through inspiration, and animals through instinct. The bee becomes a sign of Allah's wisdom, a model of purity and discipline, and a reminder that all creation is guided by the Lord of the worlds.

The same principle applies to the way birds instinctively learn to fly, fish naturally learn to swim, and newborn infants immediately know how to suckle milk. All of these behaviours arise from an inner guidance placed within creation. In a broader sense, every great discovery, invention, literary masterpiece, and artistic achievement throughout human history has also drawn upon this subtle form of **inspiration**—a type of ***waḥy*** suited to human nature, distinct from prophetic revelation yet still a gift from Allah (سُبْحَانَهُ وَتَعَالَى).

Human beings often imagine that ideas arise purely from their own intellect, but the Qur'ānic worldview paints a far more layered and profound picture. In Islam, the emergence of ideas is understood as a blend of **divine influence**, **innate human nature**, and **experiential learning**—each operating in harmony.

At the deepest level, every meaningful idea begins as a subtle form of **inner guidance**, a phenomenon the Qur'an describes with the broad term **waḥy** in its non-prophetic sense. This includes the quiet impulses, sudden insights, and intuitive flashes that shape human creativity. Just as Allah inspired the bee with instinctive knowledge ***(16:68)***, He inspires human beings with thoughts that lead to discovery, invention, and artistic expression.

Alongside this, the Qur'an speaks of (الإِلْهَام) **ilhām**—a form of spiritual prompting placed within the human heart. It is this inner stirring that allows a person to conceive ideas that transcend their immediate experience. Many of the

world's greatest innovations, scientific breakthroughs, and works of literature began as such moments of inward illumination.

Human nature itself—(الفِطْرَة) **fiṭrah**—also plays a role. The fiṭrah is the God-given disposition that inclines humans toward truth, beauty, order, and meaning. It is the soil in which ideas take root. A person's environment, education, and experiences then shape how these seeds grow.

Even modern achievements, such as the concept of **artificial intelligence**, ultimately trace back to this divine gift of inspiration. **AI** itself is nothing more than a sophisticated set of programmed instructions, but the *idea* of creating such a system—of imagining machines that can process information—had to originate in the human mind. That initial spark is part of the same inner guidance that has driven human creativity since the earliest civilisations.

Thus, in the Qur'ānic view, ideas do not emerge from a vacuum. They arise from a tapestry of:

- divine prompting,
- human intuition,
- natural disposition,
- and lived experience.

Every idea is a reminder that the human mind is not an isolated machine but a vessel shaped by the One who created it.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Angels (الْمَلٰئِكَةِ)

In Islamic belief, the **Angels** (الْمَلَائِكَةُ) are **noble, luminous beings** created by Allah (سُبْحَانَهُ وَتَعَالَى) from **light**. They possess no physical desires, no ego, and no inclination toward sin. Their very nature is **pure obedience**, and they carry out the commands of their Lord without hesitation or fatigue.

The Prophet ﷺ said: "*The angels were created from light*." *(Ṣaḥīḥ Muslim)*

This establishes their essence as beings of purity, unlike humans (created from clay) or jinn (created from smokeless fire).

Angels' Core Characteristics

1. Absolute Obedience

Angels never disobey Allah:

(لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

66:6 ***"They do not disobey Allah in what He commands them, and they do exactly what they are ordered."***

2. No Free Will or Desires

Angels do not eat, drink, sleep, marry, or tire. Their existence is continuous worship.

3. Invisible to Human Eyes

Angels are part of the unseen world (**ٱلْغَيْبِ**) "**al-ghayb"**, though they may appear in human form when commanded—most famously when **Jibrīl** appeared as a man before the Companions.

Their Roles in the Universe

The angels have countless duties, each assigned by Allah. Among them:

• Jibrīl (عليه السلام)
The **Angel of Revelation**, who brought the Qur'an to the Prophet ﷺ.

• Mīkā'īl (عليه السلام)
Responsible for **rain**, **sustenance**, and the natural order.

• Isrāfīl (عليه السلام)
The angel who will blow the **Trumpet** to signal the end of the world and the Resurrection.

• Malak al-Mawt
The **Angel of Death**, who takes souls at the appointed time.

• Kirāman Kātibīn
The noble scribes who record every deed:
- The right-side angel records good deeds.
- The left-side angel records sins.

The Guardians of Paradise and Hell
- **Ridwān** is mentioned as the keeper of Paradise.
- **Mālik** is the chief guardian of Hell.

Angels of Protection
Every human is accompanied by **guardian angels** who protect by Allah's command. Their Relationship with Humanity as follows:
Angels:
- pray for the believers,
- attend gatherings of knowledge,
- descend during Laylat al-Qadr,
- bring tranquility to hearts,
- and support the Prophets and the righteous.

The Prophet ﷺ said: "*The angels lower their wings for the seeker of knowledge*." *(Sunan Ibn Mājah)*
This shows their honour for those who pursue truth.

اَ لْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِیْٓ اَجْنِحَةٍ مَّثْنٰی وَثُلٰثَ وَرُبٰعَ ؕ یَزِیْدُ فِی الْخَلْقِ مَا یَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ

35:1 ***All praise be to Allah, the Fashioner of the heavens and earth, Who appointed <u>angels</u> as His message bearers, <u>having two, three, four wings</u>. He adds to His creation whatever He pleases. Verily Allah has power over everything.***

The verse opens by reminding us that all praise, gratitude, and admiration ultimately return to Allah (سُبْحَانَهُ وَتَعَالَى), for He alone is the source of all existence. The name **Fāṭir (فَاطِرِ)** signifies "***the One who brings forth from nothing***." Unlike a craftsman who works with pre-existing materials, Allah creates the heavens and the earth from **absolute non-existence**, by His command alone.

The verse then mentions angels "***with two, three, or four wings***." The true nature of these **angels** and their wings lies within the realm of the **unseen**, beyond human perception. What is clear, however, is that creation is not static. Allah continuously expands, perfects, and innovates within His universe. This may include new forms of life, new capacities granted to angels, or realities that remain hidden from human understanding.

When Allah (سُبْحَانَهُ وَتَعَالَى) uses the word "wings"—a term familiar in human language for the wings of birds—rather than any other expression, it indicates that this is the closest approximation available to convey a reality that belongs to **al-ghayb**. The wording gives us a point of reference, even though the true form and nature of **angelic** wings remain entirely unseen and beyond human perception.

The mention of angels having "two, three, or four wings" shows that different angels have been granted

different degrees of power by Allah (سُبْحَانَهُ وَتَعَالَى). Each has been equipped with the level of strength, speed, and efficiency required for the specific tasks assigned to them. These words do not restrict the number of wings to four; rather, they illustrate variation while allowing for greater numbers.

Indeed, Allah has granted some angels far more than four wings. According to a well-known hadith, narrated by ʿAbdullāh ibn Masʿūd, the Prophet ﷺ saw **Jibrīl** in his true form, and he possessed **six hundred wings**—a sight so overwhelming that it filled the entire horizon. *(Bukhari, Muslim, Tirmidhi).*

Aishah relates that *the Prophet* (ﷺ) *had seen Gabriel twice in his real form: he had six hundred wings and had covered the entire horizon* (**Tirmidhi**).

The angels are not abstract beings; they are purposeful creations who carry out Allah's commands. Their role as (رُسُلًا) "***rusul***" (messengers) shows their function in delivering revelation, guidance, and managing aspects of the universe.

Having explored the various modes through which Allah (سُبْحَانَهُ وَتَعَالَى) communicates with His Prophets, we now turn our attention to the **scriptures** themselves and the Prophets to whom they were revealed.

The Chain of Revelation Across the Prophets

The Qur'ān presents human history as a continuous sequence of **divinely guided nations**, each receiving revelation through a chosen Prophet. This sacred chain begins with the earliest messengers and culminates in the final revelation given to the Prophet Muhammad ﷺ. Understanding this chain helps us see revelation not as isolated events, but as a **single, unfolding message** delivered across ages.

Revelation Begins with the Earliest Prophets

Allah (سُبْحَانَهُ وَتَعَالَى) first sent guidance to the earliest communities through Prophets such as **Ādam**, **Nūḥ**, and **Ibrāhīm** (علیهم السلام). These messengers carried the foundational truths of **(تَوْحِيد) Tawḥīd** and moral accountability. Some were given **Suhuf**—short scriptures or scrolls—such as the Suhuf of Ibrāhīm and Mūsā.

These early revelations established the spiritual blueprint for humanity.

The Line of Prophets Among Banī Isrā'īl

A long chain of Prophets was then raised among the Children of Israel, each receiving revelation suited to their time:

- **Mūsā** (عليه السلام) received the **Tawrāt**
- **Dāwūd** (عليه السلام) received the **Zabūr**
- **ʿĪsā** (عليه السلام) received the **Injīl**

Each scripture reaffirmed the same core message while introducing laws and guidance appropriate to its community.

Revelation Beyond the Abrahamic Line

The Qur'ān teaches us that **every nation** received a messenger:

وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

35:24 "There was never a nation except that a warner was sent to it."

This principle includes nations whose Prophets are not named in the Qur'ān. Their scriptures—such as the **Vedas**, **Avesta**, and others—reflect the universal human encounter with divine guidance, even if their original forms have not survived. This shows that revelation is a **global phenomenon**, not limited to one region or people.

The Final Revelation: The Qur'ān

The chain of revelation reaches its completion with the Prophet **Muhammad** ﷺ, who received the **Qur'ān** through **Jibrīl** (عليه السلام). Unlike earlier scriptures, the Qur'ān is:

- universal,
- preserved,
- final,
- and protected from alteration.

It confirms the truths of previous revelations while correcting distortions and completing the divine message for all humanity.

A Single Message Through Many Messengers

Although the Prophets differed in time, place, and law, their message was one:

- Worship Allah alone **(تَوْحِيد)**
- Live righteously
- Prepare for the Hereafter
- Follow the guidance sent through revelation

The Qur'ān summarises this unity:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا…

42:13 "He has ordained for you the same religion He enjoined upon Nūḥ…"

Thus, revelation is a **single river**, flowing through many channels, until it reaches its final, complete form in the Qur'ān.

Having explored the various modes through which Allah (سُبْحَانَهُ وَتَعَالَى) communicates with His Prophets, we now turn our attention to the Scriptures themselves and the Prophets to whom they were revealed.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

(صُحُفِ إِبْرَاهِيمَ)

Suhuf-e-Ibrahim

Suhuf-e-Ibrāhīm (Scrolls of Abraham)
Estimated period: ~2000–1800 BCE
Region: Ancient Near East (Mesopotamia / Canaan)
Notes:

- Considered among the earliest divine scriptures.
- Mentioned in the Qur'an ***(87:18–19)***.
- No complete text survives today.

The **Suhuf-e-Ibrahim (صُحُفِ إِبْرَاهِيمَ)**, also known as the **Scrolls of Abraham**, are scriptures mentioned in the Quran as having been revealed to Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). These scriptures are believed to contain wisdom, guidance, and teachings conveyed to Prophet Ibrahim by Allah. Although the exact content of the Suhuf is not preserved and remains unknown, Islamic tradition emphasises that these texts include important moral principles and lessons about monotheism, righteousness, and the worship of Allah (سُبْحَانَهُ وَتَعَالَى). The Quran refers to them briefly:

اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰىۙ ١٨ صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ١٩

87:18-19 This, indeed, was in the ancient Scrolls, the Scrolls of Abraham and Moses.

The Suhuf Ibrahim are considered among the earliest revelations and part of the series of divine messages sent to guide humanity. Unlike the Torah, Zabur, Injil, or Quran, the Scrolls of Abraham have not been passed down or preserved for later generations, but their existence is acknowledged in Islamic teachings.

Sahifah, or "**The Scrolls of Ibrahim**," was the most ancient written scripture revealed to mankind. These are part of the early religious scriptures of Islam, containing Allah's revelations to His Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). These scrolls, now lost to the world, were written down by the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) himself and his followers.The Quran refers to certain Scrolls of Ibrahim (عَلَيْهِ ٱلسَّلَامُ), which have alternatively been translated as the Books of Abraham. Most Muslim scholars believe that no scrolls of Abraham survive today. The Quran, in Surah al-Ala, concludes:

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ

87:19 The Scriptures of Abraham and Moses.

This is the second place in the Quran where reference has been made to the teachings of the Books of the Prophets Ibrahim and Musa (peace be upon them). The first reference was made in Surah an-Najm.

اَمۡ لَمۡ يُنَبَّاۡ بِمَا فِىۡ صُحُفِ مُوۡسٰىۙ ٣٦

53:36 Has he not been informed of what is in the Scrolls of Moses,

A Jordanian scholar and professor of philosophy Ghazi bin Muhammad suggests that the message of the "Scrolls of Abraham" is self-described in the Qur`an and they include:

1. belief in One God (Tawḥīd);
2. belief in the Afterlife (Resurrection);
3. prayer and remembrance of God; and
4. purification of the soul from the ego and evil (and hence virtue).

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Taurat (توراة) "Torah"

Suhuf-e-Mūsā (Early Scrolls of Moses)
Estimated period: ~1500–1400 BCE
Region: Sinai / Egypt
Notes:

- Pre-Torah revelations given to Prophet Mūsā (عليه السلام).
- Distinct from the later compiled Torah.

Tawrāt (Torah / Pentateuch)
Estimated period: ~1400–1200 BCE (traditional religious dating)
Region: Sinai → Canaan
Notes:

- Revealed to Prophet Mūsā (عليه السلام).
- Forms the foundational scripture of Judaism.

After Suhuf-e-Ibrahim (صُحُفِ إِبْرَاهِيمَ), the second written scripture, called the (التَّوْرَاة) **Taurat** or Torah, was revealed to the Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) in Egypt.

From the Qur'ānic perspective, revelation has always descended in the **living language** of the community to whom a Prophet was sent. This principle is explicitly stated:

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ

14:4 "We did not send any messenger except in the language of his people."

This establishes a universal rule: divine guidance is delivered in a form that the people can immediately understand. The history of revelation, therefore, is also a history of human languages—each scripture emerging within its own linguistic world.

Musa, unaware of his Jewish background, was raised and educated as a prince in Pharaoh's royal residences, where the primary spoken language was **Ancient Egyptian**, which included various dialects, such as Middle Egyptian and Late Egyptian, depending on the

specific period. The language "*Ancient Egyptian*" was used in daily life, administration, and religious practices. It was written in scripts like hieroglyphs, hieratic, and later demotic. Since Allah's scriptures have always been revealed in the prevailing languages for man's comprehension, there's every reason to believe that the (**التَّوْرَاة**) **Taurat** was also revealed in "*Ancient Egyptian*", which is different from Biblical Hebrew.

A common misconception surrounds the **Tawrāt** and the **Injīl**. Many people assume that the Pentateuch—the first five books of the Old Testament—is identical to the Tawrāt revealed to Mūsā (عَلَيْهِ ٱلسَّلَامُ), and that the first four books of the New Testament correspond to the Injīl revealed to ʿĪsā (عَلَيْهِ ٱلسَّلَامُ).

However, the **authenticity and historical transmission** of both the Old and New Testaments raise significant questions. This naturally leads to the inquiry: *Are these texts, in their present form, truly the unaltered word of God?*

Although many Jews and Christians sincerely affirm the authenticity of their scriptures, the absence of the **original, unaltered texts** leaves their claims on uncertain ground. Without access to the primary revelations given to Mūsā and ʿĪsā (عليهما السلام), it becomes difficult to establish with certainty whether the existing Testaments truly represent the **word of God** in their original form.

The **Tawrāt** (Torah) comprised the famous Ten Commandments, inscribed upon stone tablets and given to **Mūsā** (عَلَيْهِ ٱلسَّلَامُ) on Mount Ṭūr—also known as Mount Sinai or Jabal Mūsā in the Sinai Peninsula of Egypt. The remaining laws, rulings, and injunctions were written down by Mūsā himself. He provided each of the twelve tribes of Israel with a copy of this scripture, while the Levites were entrusted with one copy to be placed inside the Ark of the Covenant alongside the stone tablets.

Regrettably, during the First Jewish–Roman War in 70 CE, the original manuscripts are believed to have

been destroyed. Yet centuries earlier, during the reign of **King Josiah** (640–610 BCE), a remarkable discovery took place. A high priest named **Hilkiah** uncovered a scripture thought to be the very text entrusted to the Levites by **Mūsā** (عَلَيْهِ ٱلسَّلَامُ) for safekeeping.

This rediscovered scripture—known as the **"Book of the Law"**—came to light during restoration work on the Jerusalem Temple. The event, preserved in (2 Kings 22 and 2 Chronicles 34), marked a pivotal moment in the religious and political renewal of Judah.

Initially, **Hilkiah** did not recognise the immense significance of the text he had found. Assuming it to be merely a legal manuscript, he handed it to the royal scribe almost as a keepsake. When the scribe presented the scripture to **King Josiah**, the king immediately sensed its gravity. Upon hearing its contents, he tore his garments in sorrow and urgency, and commanded Hilkiah and his companions to **seek guidance from the Eternal** concerning the warnings and obligations contained within the book (2 Kings 22:8–13).

Ezra—known in Hebrew as *ʿEzra ha-Sofer* ("Ezra the Scribe")—is a central figure in Jewish history, traditionally regarded as a priest, scholar, and reformer who lived in the 5th century BCE. His life unfolds during a pivotal moment: the return of the Jewish people to Jerusalem after the **Babylonian exile**, following the decree of **Cyrus the Great** allowing them to rebuild their temple and re-establish their religious life.

Ezra is remembered for his exceptional knowledge of the **Law of Moses**, and Jewish tradition credits him with playing a decisive role in **organising, editing, and preserving** the sacred texts available at the time. Working alongside **Nehemiah** and the body known as the **Great Assembly**, he helped shape what would later become the Hebrew Bible.

Ezra gathered leading scholars and elders from his community and, with their assistance, compiled a continuous record of Israel's history and religious law. This work is believed to form the foundation of the first seventeen books of the Hebrew Bible.

The books of **Exodus**, **Leviticus**, **Numbers**, and **Deuteronomy**—which recount the life and mission of **Mūsā** (عَلَيْهِ ٱلسَّلَامُ)—contain those surviving passages of the original **Tawrāt** that were accessible to Ezra and his collaborators after centuries of loss, exile, and textual fragmentation.

Ezra in Islamic Tradition

Although the Qur'ān does not mention Ezra by name, later Islamic literature refers to him as ʿ**Uzayr**, a figure known to the Israelites. His association with scripture preservation is acknowledged, though the Qur'ān emphasises that earlier communities altered their scriptures over time—a process known as **(التَّحْرِيف) taḥrīf**.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Zabur (الزبور) "Psalms"

Estimated period: ~1000–900 BCE
Region: Ancient Israel
Notes:

- Revealed to Prophet **Dāwūd** (عليه السلام).
- A collection of devotional hymns and praises.

Zabur is the name of the Holy Book, which Muslims believe was revealed by Allah **(سُبْحَانَهُ وَتَعَالَى)** to the Prophet Dawud (عَلَيْهِ ٱلسَّلَامُ). In English, we sometimes translate Zabur as "Psalms" or "Psalter", as it signifies "book", "inscription", or "writing".

Ahadith maintains that the Zabur mentioned in the Quran is the Psalms of David, which are poetic prayers of praise and worship. They are mentioned in the Quran as being revealed to King Dawud and are similar to those found in the Book of Psalms in the Christian Bible.

In one hadith, narrated by Abu Huraira, the Prophet (ﷺ) said, "*The recitation of the Zabur was made easy for David. David would instruct the saddlers to saddle his riding animals, and he would complete the Zabur recitation prior to their settlement*. (Sahih al-Bukhari)

The Quran itself says very little about the Zabur, except that it was revealed to prophet Dawud (عَلَيْهِ ٱلسَّلَامُ) and that in the Zabur it is written, "My servants, the righteous, shall inherit the earth."

١٠٥ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

21:105 We have written in the Psalms, after the Reminder, that the earth will be inherited by My righteous servants.

The Qur'ān repeatedly affirms that the earth ultimately belongs to the righteous, not to tyrants, oppressors, or those who wield temporary worldly power. This principle appears across several passages, most explicitly in 21:105, where Allah says that He wrote in the

Zabūr, after the Reminder, that "My righteous servants shall inherit the earth."

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

21:105 "And We wrote in the Zabūr, after the Reminder, that My righteous servants shall inherit the earth."

"We wrote in the Zabūr after the Reminder" Classical commentators explain, Zabūr refers to the scripture revealed to Dāwūd (عليه السلام). "***The Reminder***" (adh-Dhikr) is understood as the Mother of the Book, the Heavenly Tablet, or earlier revelation such as the Tawrat.

Ibn Kathīr notes that this promise appears in the Psalms, especially Psalm 37, which repeatedly states that "*the meek shall inherit the earth*." The Qur'ān confirms this continuity across revelations.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Injil (إنجيل) "The Gospel"

Injīl (Gospel of ʿĪsā)

Estimated period: ~30–33 CE (original revelation)
Region: Palestine
Notes:

- Revealed to Prophet ʿĪsā (عليه السلام).
- The original Injīl is distinct from the later New Testament writings.

The **Injīl** (إنجيل) was revealed to **ʿĪsā** (عَلَيْهِ ٱلسَّلَامُ), yet whether it corresponds to what is now called the "Bible" is highly debatable. The term *Bible* derives from the Latin **"ta biblia"**, meaning *"the books"*—a reference to a diverse collection of religious writings revered in **Christianity**, **Judaism**, **Samaritanism**, and other traditions.

The oldest known fragments of the Hebrew Bible are the **Dead Sea Scrolls**, dated to around 250 BCE. Since these manuscripts predate the mission of ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) by roughly two and a half centuries, the term *Bible* clearly does not refer to the same revelation as the Injīl.

The Injīl, in the Islamic understanding, refers to the **inspired teachings, guidance, and discourses** delivered by ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) during the final years of his prophetic mission. There is no reliable evidence that these divine utterances were written down or compiled during his lifetime.

The Scottish theologian **James Moffatt**, in the introduction to his early 20th-century translation of the Bible, notes: *"Jesus wrote nothing, and for a time his immediate disciples felt no impulse to write any account of him. As a result, the historical 'Jesus' data is based on the vivid recollections and traditions of the primitive Palestinian*

disciples. How soon their materials took on written form we cannot tell, but at least one written record of them was probably in existence by about A.D. 50."

The formal compilation of narratives about ʿĪsā (عَلَيْهِ ٱلسَّلَامُ) into what became the **Gospels** began decades after his departure. The earliest of these, the **Gospel of Mark**, is generally dated to 65–75 CE, long after the original disciples had dispersed and memories had faded. These accounts combined historical sketches with scattered sayings attributed to him, arranged where the authors deemed appropriate.

The Qur'ānic **Injīl** and the Christian **New Testament** are not the same book, nor do they share the same origin, structure, or purpose. Although both relate to ʿ**Īsā** (عَلَيْهِ ٱلسَّلَامُ), they represent two very different categories of writing.

To understand the distinction, it helps to look at each on its own terms. In Islamic belief, the Injīl is:

- a **direct revelation** from Allah (سُبْحَانَهُ وَتَعَالَى)
- given specifically to ʿ**Īsā** (عَلَيْهِ ٱلسَّلَامُ)
- containing guidance, wisdom, and inspired teachings
- similar in nature to the **Tawrāt** and **Qur'ān**

The Injīl is therefore a **single, unified scripture**, not a collection of biographies or letters. It represents the *actual words and teachings* Allah revealed to His Prophet.

There is **no evidence** that this revelation was written down during his lifetime, nor that it survived in its original form.

The New Testament, by contrast, is:

- a **collection** of 27 separate books
- written by various authors
- composed **decades after** ʿĪsā (عَلَيْهِ ٱلسَّلَامُ)
- in **Greek**, not Aramaic (the language he spoke)

It includes:

- four **Gospels** (Mark, Matthew, Luke, John)
- the **Acts of the Apostles**
- numerous **letters** (Epistles)
- the **Book of Revelation**

The earliest Gospel, **Mark**, is usually dated to 65–75 CE, long after the departure of ʿĪsā (عَلَيْهِ ٱلسَّلَامُ). These writings are based on:

- oral traditions
- community memories
- theological reflections
- interpretations of early Christian groups

They are **not** presented as direct revelation from God to Jesus.

Nature of the Content

The Injīl

- Divine revelation
- The actual message given to a Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ)
- Comparable to the Qur'ān in status (within its own era)

The New Testament

- Biographical narratives
- Historical recollections
- Letters of early church leaders
- Theological interpretations

The two are fundamentally different in genre and purpose.

How Earlier Scriptures Were Altered

The Qur'ān teaches that earlier revelations were genuine, divine, and sent for the guidance of their respective communities. However, over centuries, these scriptures underwent changes due to human intervention. Understanding how this happened helps explain why the Qur'ān positions itself as both a confirmation and a criterion over previous book.

1. Loss of Original Manuscripts

Many early scriptures were lost during wars, exiles, and political upheavals. For example, the destruction of the First and Second Temples led to the disappearance of original texts. When the primary manuscripts vanish, later generations must rely on memory, fragments, or secondary writings—conditions ripe for alteration. This is why the Qur'ān emphasises that earlier communities lost parts of their revelation.

2. Reliance on Oral Transmission and Fragmented Memory

After the loss of original texts, communities depended on oral recollection. Over time, variations naturally emerged. Without a centralised preservation system—like the one established for the Qur'ān—differences in recitation, interpretation, and memory led to inconsistencies. This process is often referred to as tahrīf (alteration).

3. Editorial Work by Later Scholars

Figures such as Ezra, the Great Assembly, and later rabbis and priests compiled surviving fragments into new canonical forms. Their work was sincere, but it inevitably involved selection, editing, harmonising contradictions, and inserting commentary. This blending of

divine revelation with human authorship blurred the boundaries between scripture and interpretation.

4. Translation into New Languages

As communities migrated, scriptures were translated into new languages—Aramaic, Greek, Latin, and others. Each translation introduced **linguistic shifts**, **interpretive choices**, and **cultural influences**. The *__Septuagint__, for example, differs from the later Masoretic Text, showing how translation can reshape meaning.

***The Septuagint**—often abbreviated **LXX**—is the **earliest surviving Greek translation of the Hebrew Scriptures**, produced between the **3rd and 2nd centuries BCE**. It is sometimes called the **Greek Old Testament**.

5. Addition of Historical Narratives and Genealogies

Over time, historical accounts, tribal records, and moral stories were added alongside divine commandments. These additions were not always distinguished from revelation, creating composite texts that mixed divine law,
prophetic biography, community history, and later commentary. This is why the Qur'ān distinguishes between the original revelation and the later writings of communities.

6. Doctrinal Changes Introduced by Religious Authorities

Religious leaders sometimes modified texts or interpretations to support emerging doctrines. The Qur'ān explicitly mentions this phenomenon:

يُحَرِّفُونَ الْكَلِمَ عَن مَوَاضِعِهِ

5:13 "They distort words from their proper places."

This includes reinterpreting verses, altering meanings, or selectively emphasising certain passages.

7. Political and Imperial Influence

Empires such as Babylon, Persia, Greece, and Rome shaped the religious landscape. Canonisation decisions—what to include or exclude—were often influenced by political needs, theological debates, or communal identity. This led to, multiple versions of the Old Testament, differing Christian canons, and lost or apocryphal gospels.

8. Absence of a Divine Preservation Guarantee

Unlike the Qur'ān, earlier scriptures were not promised divine protection from alteration. The Qur'ān states: (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ)

15:9 ***"We have sent down the Reminder, and We will surely preserve it."***

This guarantee applies uniquely to the Qur'ān, not to previous books.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

ٱلْقُرْآن

The Qur`an

Qur'an (Final Revelation)

Revealed: 610–632 CE
Region: Arabia
Notes:

- Revealed to Prophet Muhammad (ﷺ).
- Final, complete, and preserved scripture in Islam.

تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ

The revelation of this Book is from Allah, the Most Mighty, the Most Wise. (39:1)

"Tanzīl al-Kitāb" — A Book Sent Down

The word (تَنزِيلُ) **tanzīl** indicates a **gradual, deliberate revelation**, emphasising that the Qur'ān was sent down in stages over 23 years. This mirrors the divine method with earlier scriptures such as the **Tawrāt** and **Injīl**. Classical mufassirūn like Ibn Kathīr explain that this phrase affirms:

- the Qur'ān is **not** the speech of Muhammad ﷺ
- nor the product of human reflection
- but a **direct revelation** from Allah

This is reinforced by the Prophet's own statement:
"*I was given the Qur'ān and something like it along with it.***"**
(Sunan Abī Dāwūd)
This connects to the divine promise in:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ

15:9 "We have sent down the Reminder, and We will surely preserve it."

Every command, prohibition, story, and parable in the Qur'ān is rooted in divine wisdom, even when that wisdom is hidden from human perception.

- The Prophet ﷺ said: **"***The Qur'ān is the decisive word; it is not a jest.***"** *(Sahih Muslim)*
- The Prophet ﷺ said: **"***Jibrīl would review the Qur'ān with me once every year, and in the year of my passing he reviewed it twice.***"** *(Sahih al-Bukhārī)*
- The Prophet ﷺ described the Qur'ān as: **"***A rope from Allah, extended from the heavens to the earth***."** *(Sunan al-Tirmidhī)*

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ

39:2 "Indeed, We have sent down to you the Book in truth, so worship Allah, being sincere to Him in religion."

This verse continues the majestic opening of Sūrat al-Zumar by linking **revelation** to **sincerity**, and **truth** to **pure devotion**.

(إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ) "*We have sent down to you the Book in truth*"

The phrase **"bi'l-ḥaqq"** means with absolute truth, with purpose and wisdom, with no falsehood mixed into it. Classical mufassirūn such as Ibn Kathīr explain that this affirms the Qur'ān's **divine origin**, echoing the declaration in the previous verse that it is a **tanzīl** from **al-ʿAzīz** and **al-Ḥakīm**.

The Prophet ﷺ reinforced this truthfulness when he said: **"***The most truthful speech is the Book of Allah***."** *(Sahih Muslim)* Thus, the Qur'ān is not merely revelation—it is revelation **with truth**, **in truth**, and **for truth**.

"So, worship Allah…" After establishing the Qur'ān's divine truth, the verse moves immediately to **action**: worship. This reflects a Qur'ānic pattern—knowledge leads to devotion, and revelation leads to obedience.

The command (**فَاعْبُدِ اللَّهَ**) **"fa**ʿ**budillāh"** (so worship Allah) is direct, exclusive, rooted in gratitude for revelation

It echoes the central Qur'ānic message found throughout the Book.

"Being sincere to Him in religion" The phrase "mukhlisan lahu al-dīn" expresses the Qur'ānic ideal of ikhlāṣ — worshipping Allah with pure intention, undivided devotion, and a heart free from showing off, hypocrisy, or seeking praise. True religion begins with sincerity.
The Prophet ﷺ emphasised this repeatedly: "*Religion is sincerity*." When asked "To whom?", he replied: "*To Allah, His Book, His Messenger*…" (Sahih Muslim) "*Allah only accepts deeds done purely for Him*." (Sunan al-Nasā'ī) "*Whoever learns knowledge for worldly gain will not smell the fragrance of Paradise*." (Sunan Abī Dāwūd) "*I leave with you the Book of Allah and my Sunnah; hold fast to them and you will never go astray*." (Muwatta' Mālik) Verse 39:2 teaches that:
the Qur'an was revealed with absolute truth, truth requires exclusive devotion, worship without sincerity is empty revelation and sincerity are inseparable. In essence, the verse calls us to purify the heart before purifying the actions, for only sincere worship rises to Allah.

The people of Makkah knew Muhammad (ﷺ) personally as the most honest and upright man among them. They saw that the Qur'an's style, depth, and power were completely different from his normal speech, and far beyond the ability of any poet or orator. They also saw that he (ﷺ) gained no personal benefit from his message, and that those who accepted it underwent a profound moral transformation.

All these factors together proved that the Qur'an could only be the Word of Allah, leaving no room for doubt.

وَالَّذِیۡۤ اَوۡحَیۡنَاۤ اِلَیۡکَ مِنَ الۡکِتٰبِ هُوَ الۡحَـقُّ مُصَدِّقًا لِّمَا بَیۡنَ یَدَیۡهِ ؕ اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِیۡرٌۢ بَصِیۡرٌ

35:31 ***And what We have revealed to you,*** [O Muhammad]***, from the Book is the truth. It confirms what came before it. Surely Allah***

knows His servants well and sees everything they do.

"***It confirms what came before it***" means that the Qur'ān affirms, supports, and completes the messages found in earlier revelations such as the Tawrāt, Zabūr, and Injīl. The Qur'ān is unique because it is both a new revelation and a confirmation of the divine guidance sent before. It reminds us that Islam is part of a long, continuous story of guidance delivered to humanity through many Prophets. All Prophets belong to the same chain, carrying the same essential message of tawḥīd.

You can think of the Qur'ān as the final chapter in a long series of divine scriptures—perfectly preserved, universally relevant, and still guiding humanity today. "***Surely Allah knows His servants well and sees everything they do***" teaches that Allah (سُبْحَانَهُ وَتَعَالَى) has complete knowledge of His creation. He knows our actions, our intentions, and even the secrets we conceal within our hearts. Nothing escapes His awareness, and nothing is hidden from His sight.

Is the Qur'an a Living Miracle?

During his mission, the Prophet **Muhammad** ﷺ was repeatedly asked by various groups to show a miracle—something spectacular like the staff of **Mūsā**, the healing of the blind by ʿ**Īsā** (عليه السلام), or the wind-commanding power of **Sulaymān** (عليه السلام). Their requests were often driven not by sincerity, but by stubbornness and challenge. Yet the Prophet's response remained consistent and profound: **"*My greatest miracle is the Qur'ān*."**

This was not merely a statement — it was a declaration that the **Qur'ān** itself is the living, enduring sign of prophethood. Unlike physical miracles that were witnessed by a limited audience and ended with their moment, the Qur'ān is a **perpetual miracle**, accessible to every generation until the end of time.

Its words carry a depth that no human speech can imitate, a beauty that moves hearts, and a power that transforms entire societies. The Arabs of the Prophet's time — masters of eloquence and poetry — were challenged to produce even a single chapter like it, yet they could not. This inability itself became a sign of its divine origin.

The Qur'ān's miracle is not only in its language, but also in its:

- **perfect preservation**
- **prophecies that unfolded exactly as revealed**
- **spiritual impact on hearts**
- **guidance that reshapes character**
- **wisdom that remains timeless**

The Prophet ﷺ said that every Prophet was given a miracle suited to his people, and his own enduring miracle is the Qur'ān — a sign that speaks to the intellect, the heart, and the soul.

Unlike earlier scriptures, the Qur'ān has been preserved:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

15:9 "We have sent down the Reminder, and We will surely preserve it."

- **verbally** (memorised by millions)
- **textually** (unchanged manuscripts across centuries)
- **recitationally** (through precise qirā'āt)

This preservation is unparalleled in human history. It is a miracle that continues every day as new generations memorise the entire Book.

The Qur'an is the primary source of guidance, with many teachings that are clear and direct. Others are best understood through the explanations of the Prophet Muhammad (ﷺ), found in the Ahadith. Critics—both secular and from other faiths—sometimes claim the Qur'an borrowed stories from earlier scriptures or contains contradictions. But such criticisms are not new; previous divine books faced similar challenges throughout history.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ۚ

11:110 And We certainly gave Moses the Book (Taurat) ***before, and there arose disagreements about it…***

Throughout history, whenever a new revelation was sent, its critics immediately rose to challenge it. The people of **Nimrod** dismissed the **Suhuf of Ibrāhīm**. Pharaoh and his chiefs rejected the **Tawrāt** brought by Mūsā (عَلَيْهِ ٱلسَّلَامُ). Later, many from among the Children of Israel criticised the **Injīl** revealed to ʿ**Īsā**. This pattern repeats across ages: whenever truth descends, a group of self-righteous individuals stands in opposition. Their resistance is not new; it is part of a long human history of rejecting divine guidance out of pride, stubbornness, or attachment to the familiar.

Why Every Prophet Faced Opposition

Every Prophet sent by Allah (سُبْحَانَهُ وَتَعَالَى) encountered resistance. This is not an exception — it is a universal pattern in the Qur'ān. The opposition they faced reveals deep truths about human nature, society, and the struggle between truth and falsehood.

1. Prophets challenged the status quo

Prophets came with messages that confronted:

- corrupt power structures
- unjust social systems
- exploitative religious authorities
- deeply rooted cultural habits

This is why figures like **Nimrod** opposed **Ibrāhīm** (عليه السلام) — accepting the truth meant surrendering their worldly power. Similarly, **Pharaoh** resisted **Mūsā** (عليه السلام) because the message of tawḥīd threatened his claim to divinity.

Truth disrupts comfort, and those who benefit from falsehood naturally resist it.

2. Prophets demanded moral accountability

Prophets called people to:

- abandon injustice
- stop cheating
- stop oppression
- stop immorality
- stop arrogance

This moral demand was uncomfortable for those who preferred a life without accountability. The Qur'ān describes this pattern repeatedly: (أَنُؤْمِنُ لِبَشَرٍ مِثْلِنَا)

23:24 "They said: 'Shall we follow a man like ourselves?'"

Their pride made them reject guidance simply because it came through a human messenger.

3. Prophets broke the idols of society — literal and metaphorical

Idols were not only statues. They were wealth, status, tribal superiority, inherited customs, and political authority. The Prophets shattered these idols, and societies reacted defensively. This is also why the Quraysh opposed **Prophet Muhammad** ﷺ — his message threatened their economic and social dominance.

4. Prophets exposed hypocrisy and corruption

Those who claimed righteousness but lived in contradiction felt threatened by revelation.

The Qur'ān says:

كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ

5:70 "Whenever a messenger came to them with what their souls did not desire, they denied him."

People often reject truth not because it is unclear, but because it conflicts with their desires.

5. Prophets came with a message of equality

Prophets taught that no tribe is superior, no race is superior, no class is superior, no king is above the law

This was revolutionary. The elites of every nation resisted because equality threatened their privilege.

6. Prophets were reminders of the Hereafter

The message of accountability — resurrection, judgement, reward, and punishment — was uncomfortable for those who preferred a life without consequences. This is why many mocked the idea of resurrection, as seen in the stories of the people of ʿ**Ād,** the people of **Thamūd, and** the Quraysh. The Hereafter forces a person to confront their actions, and not everyone is willing to do that.

7. Prophets were bearers of pure tawhīd

The core message of every Prophet was **tawḥīd** — worship Allah alone. This single message was enough to ignite hostility because it dismantled false gods, false authorities, false beliefs, and false traditions. Tawḥīd liberates the soul, but it threatens those who profit from spiritual enslavement.

The Qur'an is the Final Scripture sent by Allah (سُبْحَانَهُ وَتَعَالَى), the last link in the long chain of revelation that began with Ādam and continued through the great Prophets of history. Unlike earlier scriptures, which were entrusted to human communities for preservation, the Qur'an was placed under the direct protection of Allah Himself. His promise is clear and eternal: ***15:9*** "***Indeed, We have sent down the Reminder, and We will surely preserve it.***"

This divine guarantee means that the Qur'an will never be revised, altered, or replaced. For more than fourteen centuries, not a single verse, word, or even letter has been changed. Its preservation — in writing, in memory, and in recitation — is a living miracle that continues in every generation. Millions across the world memorise it exactly as it was revealed, fulfilling Allah's promise in a way no other scripture has witnessed.

The Qur'an consists of 114 surahs, each addressing a different dimension of human existence. It speaks of faith, ethics, law, spiritual refinement, and the path to success in this world and in the life after death. It guides the individual in private devotion and the community in public conduct. It shapes character, purifies intention, and illuminates the heart with certainty.

Because it is the final revelation, the Qur'an is the ultimate criterion — the Furqān — by which truth is distinguished from falsehood. To reject the Qur'an is not merely to reject a book; it is to turn away from the authority of Allah's dominion and the guidance He (سُبْحَانَهُ وَتَعَالَى) sent for humanity's salvation. The Qur'an stands as the last divine message, preserved, protected, and perfected — a companion for every seeker, a guide for every generation, and a mercy for all who approach it with sincerity.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

25:32 ***Those who disbelieve say: "Why was the Qur`an not revealed to him all at once?" It was revealed thus that We may fully impress it on your mind;*** (and for the same end) ***We have revealed it gradually*** (according to a scheme) ***in fragments.***

The Objection: "Why not all at once?"

The disbelievers questioned why the Qur'ān was not revealed **in one single book**, like the **Tawrāt** given to Mūsā or the **Injīl** given to ʿĪsā. Their objection was not sincere; it was another attempt to undermine the Prophet ﷺ.

They were essentially saying that "if this is truly from God, why doesn't it come down as a complete book?" "Why does it come piece by piece?" Their demand was rooted in arrogance, not curiosity.

Allah's Response with profound wisdom: "***Thus We revealed it in stages to strengthen your heart.***" This

reveals the psychological, spiritual, and practical purpose of gradual revelation. The Prophet ﷺ faced mockery, rejection, persecution, isolation, as well as emotional exhaustion. Each revelation came at the perfect moment — comforting him, guiding him, and reinforcing his resolve.
This is echoed in another verse: (سَنُقْرِئُكَ فَلَا تَنْسَىٰ)

87:6 ***"We will make you recite, and you will not forget."***

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

25:33 (This was also done so that) ***whenever they put any strange question to you, We sent its right answer and explained the matter in the best manner.***

The word **Qur'an** comes from the Arabic root (قَرَأَ) **qara'a**, meaning *"to read"* or *"to recite."* From the very beginning, the **Qur'an** was an **oral revelation**, delivered to the Prophet Muhammad ﷺ through **Jibrīl** in carefully measured portions. It descended **according to circumstances**, addressing real events, answering the challenges of the **polytheists**, resolving doubts, strengthening the believers, and guiding the Prophet ﷺ step by step.

Revelation came on a **"need-to-know" basis**, not because Allah (سُبْحَانَهُ وَتَعَالَى) needed time, but because **human beings** needed gradual instruction. Had the Qur'an been revealed all at once, its depth, laws, and spiritual demands would have overwhelmed the early community. It would be like expecting a seven-year-old child, on his first day of school, to complete a master's degree in a single sitting — including learning how to read and write. Divine wisdom required **gradual revelation**, allowing hearts to absorb, understand, and transform.

Thus, the Qur'an is a **collection of divinely guided discourses**, revealed over twenty-three years. It was never intended to be merely a legal code or a list of moral rules. Rather, it was a **living Book**, guiding a **movement of faith**, shaping a community, confronting

disbelief, correcting ignorance, and purifying hearts. Each passage descended at the perfect moment, addressing the needs of the Prophet ﷺ and his followers as they navigated the unfolding struggle between truth and falsehood.

The Qur'an also speaks of its own heavenly origin, describing itself as being preserved in **"a well-guarded tablet"** — (لَوْحٍ مَحْفُوظٍ) **al-Lawḥ al-Maḥfūẓ** — emphasising that its source is eternal, untouched by corruption, and protected by Allah (سُبْحَانَهُ وَتَعَالَى). What reaches humanity is a portion of that eternal Word, revealed with precision, wisdom, and mercy.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Lawh-Mahfuz (لَوْحٍ مَّحْفُوظٍ)

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۙ ٢١ فِيْ لَوْحٍ مَّحْفُوْظٍ ٢٢

85:21 Indeed, it is a glorious Qur`an,
85:22 inscribed on a well-guarded Tablet.

The term **Lawḥ (لوح)** cannot be fully defined, imagined, or captured by any earthly language. Its reality belongs to the unseen realm, beyond human perception. The closest translation — offered only for human understanding — is "**Tablet**," though it must not be confused with the stone tablets upon which the **Tawrāt** was given to **Prophet Mūsā** (عَلَيْهِ ٱلسَّلَامُ). The **Lawḥ** is not a physical slab, nor a material object; it is a divine reality whose true nature is known only to Allah (سُبْحَانَهُ وَتَعَالَى). Any translation is merely an approximation to help the human mind grasp a concept that ultimately transcends human language.

Lawh (لوح) cannot be **papyrus** either, which is made from plant fibres and possibly the material on which **Suhuf-e-Ibrahim** was written. Nor could the **Lawh (لوح)** be **parchment,** made from animal skin processed to create a durable writing surface, which was widely used before the invention of paper, especially in ancient and mediaeval times, for creating **manuscripts** and **scrolls** and possibly the material on which the **Injil** was written.

Al-Lawh al-Mahfūz (اللَّوْحُ الْمَحْفُوظُ) is usually translated as **"the Preserved Tablet."** Linguistically, *lawḥ* refers to any broad, flat surface that can be written on, but in theology it is a **metaphor for a reality of the unseen**—a "place" of inscription, not a wooden board or stone slab. *Mahfūz* means **guarded, protected, preserved**. Together, the phrase points to a **divinely protected register** of Allah's decree, beyond alteration, corruption, or access by creation except as He wills.

Classical mufassirūn explain that the **Qur'an, in its original form**, is inscribed in (اَلَّلَوْحِ اَلْمَحْفُوظِ) al-Lawh al-Mahfūz. It is **secure from addition, deletion, or distortion**, and it reflects Allah's **eternal knowledge and decree**. Other verses allude to a similar reality—***"with Us is a Mother of the Book"*** **(**أُمُّ الْكِتَابِ**)**—understood by many scholars as a reference to the same primordial register of divine decree.

What is written in al-Lawh al-Mahfūz?

Scholars describe (اَلَّلَوْحِ اَلْمَحْفُوظِ) al-Lawh al-Mahfūz as the **omprehensive record of destiny**:

- **Everything that has happened and will happen**
- The lifespan, provision, actions, and final outcome of every creature
- The unfolding of history, from the first creation to the last moment

This is tied to belief in **Qadr** (divine decree): Allah's knowledge, writing, will, and creation. The writing in al-Lawh al-Mahfūz is said to have been completed **before the creation of the heavens and the earth**, affirming that nothing occurs outside His prior knowledge and decree. The Tablet is thus not "updated" like a logbook; it is a **timeless inscription** of what Allah already knows eternally.

How scholars describe it

(without imagining it) Classical scholars are very careful here:

- **We affirm its existence** because the Qur'an and Sunnah speak of it.
- **We do not define its "how" (kayfiyyah)**—its form, location, or exact nature are from the unseen.
- Any talk of it being "above," "with the angels," or "in the highest assembly" is descriptive, not spatial in a human sense.

So, when we say "Tablet," we are **not** claiming it is wood, stone, papyrus, or parchment. These are only **approximate**

words to help the human mind grasp the idea of a **fixed, guarded record**, not to define its substance.

Relationship to the Qur'an and revelation

Al-Lawh al-Mahfūz (**ٱللَّوْحِ ٱلْمَحْفُوظِ**) is often described as the **source-register** from which:

- the Qur'an was sent down in one go to **Bayt al-'Izzah (بَيْتِ الْعِزَّةِ)** (the heavenly House of Might),
- then revealed gradually to the Prophet ﷺ over 23 years,
- and from which angels receive commands concerning creation.

This highlights three things:

1. **The Qur'an's heavenly origin**—it is not a product of history, but a descent from an eternal register.
2. **Its perfect preservation**—what is recited on earth corresponds to what is inscribed in the Preserved Tablet.
3. **The harmony of decree and guidance**—the same Lord who decrees events also sends revelation to guide us through them.

The spiritual meaning for a believer

(**ٱللَّوۡحِ ٱلۡمَحۡفُوظِ**) Al-Lawh al-Mahfūz is not just a metaphysical curiosity; it shapes how a believer **sees life**:

- **Nothing is random**—every event is within Allah's prior knowledge and wisdom.
- **No injustice is missed**—all deeds are recorded, and all accounts will be settled.
- **Hope is never lost**—the One who wrote your story is All-Wise and All-Merciful.
- **Responsibility remains**—even though Allah knows and has written, you are still addressed, commanded, and morally accountable.

So, when you think of al-Lawh al-Mahfūz, you're really thinking about **the meeting point of Allah's knowledge, power, and mercy**—a reminder that your life is not drifting in chaos, but unfolding within a perfectly known and perfectly just decree.

It is fitting here to recall the moment when the Prophet ﷺ, eager not to lose a single word of revelation, began repeating the verses as they descended. Allah (سُبۡحَانَهُ وَتَعَالَى) gently intervened, assuring him that preservation was not his burden. As the Qur'an says:

١٦ لَا تُحَرِّكۡ بِهِۦ لِسَانَكَ لِتَعۡجَلَ بِهِۦٓ ١٧ إِنَّ عَلَيۡنَا جَمۡعَهُۥ وَقُرۡءَانَهُۥ

75:16-17 "Do not move your tongue with it to hasten it… It is upon Us to gather it and make you recite it."

In this divine reassurance, Allah affirmed that the Prophet ﷺ would neither forget nor lose any part of the revelation — for its protection rested with the One who sent it down. In other words, the Qur`an was imprinted on the Prophet's heart and mind.

إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ٧٧ فِي كِتَٰبٖ مَّكۡنُونٖ ٧٨

56:77-78 It is a noble Quran.
A well-protected Book.

The word **(مَّكْنُوْنٍ) "maknun"** comes from the root **(ك-ن-ن)** "**ka-na-na**", which means to conceal, cover, or protect. In the Qur`an, the word is used to describe something that is hidden or well-protected. For example, in Surah Al-Waqi'ah:

كَاَمْثَالِ اللُّؤْلُوِ الْمَكْنُوْنِ ٢٣

56:23 ***beautiful as pearls hidden in their shells,***
highlighting their purity and preciousness.

In broader sense, the word **(مَكْنُونٍ) maknun"** conveys the idea of something being shielded or safeguarded from harm or impurity. The word **"Mahfuz"** means well-protected inscribed Scripture.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

56:79 ***which none but the pure may touch.***

It means, only the pure angels could come anywhere near it. The word **(الْمُطَهَّرُونَ) "mutahharin"** has been used for the angels in the sense that Allah (سُبْحَانَهُ وَتَعَالَى) has kept them free of every kind of impure feeling and desire.

The Quran is an exalted Book, which is inscribed in the well-guarded divine writ, in which there is no possibility of any interference by any creation. It was revealed to the Prophet Muhammad (ﷺ) in its purest form by **the purest angel (رُوحُ الْقُدُسِ)** The Qur`an is also called

(الْكِتَابِ الْمُبِينِ) "Umm al-Kitab"

43:2 ***By the Book that makes things clear. "The Original Book".***

The attribute is repeated in Surah an-Naml:

طس ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ

27:1 ***These are the Signs of the Quran—a book that makes things clear.***

"Al-Kitab-ul-Mubin" (كِتَابٍ مُبِينٍ) has three meanings:

1) This book presents its teachings and instructions and injunctions plainly;

2) it distinguishes between the Truth and falsehood clearly; and
3) its being a Divine Book is obvious: whoever studies it with open eyes will realize that it has not been composed and forged by the Holy Prophet himself.

These revelations' language, themes, and background prove this is the Book of the Master of all Creations in which every sentence is a sign and a miracle. That is, the verses themselves give guidance and convey good news in a most excellent manner. However, the good news of a good end only to those people who possess these two qualities:

(1) They should affirm faith, that is, accept the invitation of the Qur'an and the Holy Prophet Muhammad (ﷺ), believe in one God as their only Deity and Lord, accept the Qur'an' as the Book of Allah, acknowledge the Holy Prophet as a true Prophet and their Leader, and also adopt the belief that after this life there is another life, in which man has to render his full account of deeds and be rewarded or punished accordingly.

(2) They should not only profess faith verbally, but should also be inclined to follow and obey the Divine Commands practically, and the first indication of this inclination is that they should establish the Salat and pay the Zakat.

The literal meaning of the word Qur`an is recitation. The name suggests that reciting it repeatedly and understanding it are crucial. In Surah al-Muzzammil, Allah (سُبْحَانَهُ وَتَعَالَى) says: **(الْقُرْاٰنَ تَرْتِيْلًا ۚ)**

73:4 Recite the Qur`an calmly in a measured tone.

In other words, do not rush through the recitation of the Qur'an. Recite it **slowly, clearly, and with measured precision**, giving every word its due right. Reflect on its meanings, absorb its message, and contemplate the underlying themes of each **ayah** and the **surah** as a whole.

According to Hadrat Anas, *the Holy Prophet (ﷺ) stretched the words when reciting them. For example, when he recited* (بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ) **"Bismillah ir-Rahman i-Rahim,"** *he would stretch and prolong the sounds of Allah, Rahman, and Rahim* (Bukhari).

According to Hadrat Umm Salamah, *the Holy Prophet (ﷺ) recited every verse separately and distinctly and observed a pause at the end of every ayah*. For example, when he recited (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِين) **Al-hamdu-lillah-i Rabb-il'alamin**, *he paused, then he recited* (الرَّحْمَٰنِ الرَّحِيم) **ar-Rahman ir-Rahim**, *and paused, then he recited* (مَالِكِ يَوْمِ الدِّينِ) **Malik-i yaum id-di'n, and he paused**. (Musnad Ahmad, Abu Da'ud, Tirmidhi).

An event related to the advent of the Qur`an was witnessed by Jinnat at the "**Fair of Ukaz**" in "**Nakhlah**" during the Fajr prayer. Nakhlah (also known as Wādī Nakhlah) is in the Hejazi region of Saudi Arabia, situated between the cities of Mecca and Ta'if. It serves as a Miqat (boundary) for the Islamic Haram of Mecca. Fair of Ukaz (also known as Sūq ʿUkāẓ) was an annual event held in pre-Islamic times, specifically during the month of Dhu al-Qa'dah, which is the 11th month in the Islamic lunar calendar.

According to Sahih al-Bukhari (Hadith number 773), "*The Holy Prophet (ﷺ) once led the Fajr prayer at Nakhlah while he was on his way to visit the Fair of Ukaz with some of his companions. At that time, a group of the Jinnat happened to pass that way. They halted and listened intently to the recitation of the Quran. Only then did the Jinn, after hearing the Qur`an from the Holy Prophet (ﷺ), realise why they were ever stopped from eavesdropping.*"

(إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ)

7:27 "…They (Jinnat) ***can see us, but we cannot see them..."***

The **Jinn**, endowed with extraordinary abilities — able to travel across the earth and ascend into the heavens unseen by humans — are constantly roaming, searching, and eavesdropping for any trace of new

information. One night, long before the **Qur'an** was revealed to **Prophet Muhammad** ﷺ, they sensed that something unusual had occurred in the celestial realm.

Whenever they approached certain regions of the sky, **blazing flames** — the **shihāb mubīn** (شِهَابٌ مُّبِينٌ) — were hurled at them, driving them away. This sudden tightening of the heavens signalled that a momentous event was unfolding, known only to Allah (سُبْحَانَهُ وَتَعَالَى).

اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ١٨

15:18 ***save him who may eavesdrop, and then a bright flame pursues him.***

The phrase **"yastariqu al-samʿ"** refers to the **Jinn** who try to snatch fragments of information from the heavenly assembly.

Before revelation, they could ascend to the lower heavens and listen to the angels discussing divine commands. But when the Qur'an was about to descend, the heavens became **tightly guarded**, signalling a cosmic shift.

This is echoed in Surah al-Jinn:

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

72:9 **"We used to sit in positions to listen, but whoever tries now finds a flaming fire lying in wait."**

The term **shihāb mubīn** (شِهَابٌ مُّبِينٌ) refers to a **bright, piercing flame** — often understood as a meteor or fiery projectile hurled at the eavesdropping Jinn. Classical mufassirūn describe it as a **visible flame**, a **heavenly missile**, a **sign of divine protection**, preventing the Jinn from accessing the unseen.

Ibn 'Abbās narrated the Jinn found the heavens suddenly guarded. They said: **"***Something extraordinary has happened on earth***."** (Sahih al-Bukhārī)

They searched the earth until they heard the Prophet ﷺ reciting the Qur'an in prayer — realising this was the cause of the cosmic disturbance. The Prophet ﷺ said:

"When the Jinn ascend to the heavens, they are struck by flames before they can escape." (Sahih Muslim)
This confirms the Qur'anic imagery of pursuit and interception.

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

55:33 ***O company of jinn and men, if you have the power to go beyond the bounds of the heavens and the earth, go beyond them! Yet you will be unable to go beyond them for that requires infinite power.***

يُرْسَلُ عَلَيْكُمَا **شُوَاظٌ** مِنْ نَارٍ وَ**نُحَاسٌ** فَلَا تَنْتَصِرَانِ

55:35 (If you so venture) ***a flame of fire and smoke shall be lashed at you, which you shall be unable to withstand.*** (Surah Rahman)

The word **(شُوَاظٌ)** "**shuwaz**", as used in the original text, means the pure, smokeless flame, and **(نُحَاسٌ)** "**nuhas**" is the gross smoke without a flame. According to Surahs al-Hijr (16–l8), as-Saaffat (6–10), and al-Mulk (5), although the Jinnat can ascend to the heavens, they cannot exceed a certain limit, but if they did attempt to surpass these limits, projectiles or shooting meteors **(شُهُبًا)** would stop them in their tracks and drive them away.

٨ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَ**شُهُبًا**

72:8 ***We*** (the Jinn) ***probed the heaven, and found it filled with stern guards and projectiles.***

The mystery was finally uncovered. In their search to understand why the heavens had suddenly been placed under strict guard, the **Jinn** continued investigating the cause of these new celestial security measures. Their quest led them to the **Fair of ʿUkāẓ in Nakhlah**, where they unexpectedly heard the **Prophet Muhammad** ﷺ reciting the **Qur'an** during the Fajr prayer, exactly as mentioned in the aḥādīth.

What the Jinn heard that night was a portion of the **Lawḥ al-Maḥfūẓ** (لوح محفوظ) being recited on earth — the

very revelation that had been safeguarded in the heavens at the time they were attempting to probe its secrets.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓاْ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ١
يَهْدِيٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ٢

72:1 "Say: It has been revealed to me…" — a divine disclosure

The sūrah opens with a command: "***Say***" — a signal that what follows is not the Prophet's own observation, but direct revelation from Allah.

The Prophet ﷺ had no idea that a group of Jinn had been listening to him recite the Qur'an during Fajr prayer at Nakhlah. Allah Himself informed him of this unseen event. This alone shows that the Prophet ﷺ does not speak from himself, the unseen is unveiled only through revelation the Qur'an's impact reaches realms beyond human perception

72:2 "A group of Jinn listened…" — a cosmic audience (Surah Al-Jinn).

The word nafar (نَفَرٌ) refers to a small delegation, usually 3–10 individuals. They were not seeking guidance; they were investigating why the heavens had suddenly become heavily guarded, as described in:

72:9 (وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ) Their world had changed. The skies were sealed. Flames pursued them whenever they tried to eavesdrop. Their search for answers led them to the Prophet ﷺ — not by coincidence, but by divine orchestration.

"jinn attentively listened" This shows that the jinn at that time were not visible to the Prophet (ﷺ), nor he knew that they were hearing the Quran being recited, but Allah informed him of the incident afterwards by revelation. Abdullah bin Abbas has also, in connection with this incident, stated: *The Messenger (ﷺ) of Allah had not recited the Quran before the jinn, nor did he see them*. (Muslim, Tirmidhi, Musnad Ahmad, Ibn Jarir).

"**wonderful Qur`an**" The words in the original are: (**عَجَبًا**) Quran-un-**ajaba**, which means "something which is read

again and again", and the jinn probably used this word in this very meaning, for they were introduced to this divine revelation for the first time, and they did not perhaps know then that what they were hearing, was the Quran itself. 'Ajab' is a superlative, which is used in Arabic for a wonderful thing. So, what the jinn said means: We have heard such a wonderful recital which is unique both in its language and in its subject-matter.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ٩٨

16:98 Whenever you read the Qur`an seek refuge with Allah from Shaitan, the accursed.

This does not mean that one should merely repeat the words **(أعوذ بالله من الشيطان الرجيم),** "***I seek Allah's refuge against the accursed Satan***." When reading the Qur`an, one should have a sincere desire and do their utmost to guard against Shaitan's evil suggestions and refrain from allowing irrelevant thoughts, doubts and suspicions to enter your mind. See everything in the Quran in its own true light and avoid interpreting its meaning against Allah's will by mixing it with your own self-invented theories or ideas.

Although, the Qur`an defends and protects itself, but for the man's convenience and to maintain its authenticity, the Prophet Muhammad (ﷺ) had appointed two scribes, also mentioned in the Qur`an, to collect and compile the Scripture as inspired by Allah (سُبْحَانَهُ وَتَعَالَى):

1. **Zayd ibn Thabit**: He was a close companion of the Prophet Muhammad (ﷺ) and played a crucial role in the collection and compilation of the Qur`an. He is well-known for his dedication to preserving the holy text.
2. **Abdullah ibn Mas'ud**: Another companion of the Prophet Muhammad (ﷺ), Abdullah ibn Mas'ud was among the first converts to Islam and one of the early reciters and scribes of the Qur`an. He was known for his deep understanding of the text and its teachings.

The Revelation

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

97:1 We sent it down in the Night of Destiny. (Surah al-Qadr)

(إِنَّا أَنْزَلْنَاهُ) ***"We sent it down..."*** The pronoun **"it"** refers to the **Qur'an**. Classical tafsīr explains that this verse refers to the **first great descent** of the Qur'an.
According to **Ibn 'Abbās**, as cited in the tafsīr collections, The entire Qur'an was sent **from the Lawh al-Mahfūz** to the **lowest heaven** (Bayt al-'Izzah) in one single event on **Laylat al-Qadr**. From there, it was revealed **gradually** to the Prophet ﷺ over 23 years. This two-stage descent highlights the Qur'an's **heavenly origin** and the **majesty** of its revelation.
"...on the Night of Decree" Laylat al-Qadr is described in the sources as a **night of immense honour**, **divine decree**, **of forgiveness and mercy.** A night whose worship is **better than a thousand months** ***(97:3)***.

Ibn 'Abbās said it is the night in which **all decrees for the coming year** are written and dispatched to the angels. Al-Jalālayn calls it a night of **"great eminence."**

Laylat al-Qadr is a night of **destiny**, **mercy**, and **immense spiritual opportunity**. A narration reported by Mujāhid explains that the Prophet ﷺ was told of a warrior from Banī Isrā'īl who fought in Allah's cause for **a thousand months** without rest. The Companions were amazed. Allah then revealed Sūrat al-Qadr to show that **one night** of sincere worship in this ummah surpasses **a thousand months** of struggle.

The ummah of Muhammad ﷺ has been given a night whose blessings exceed **a lifetime**.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ

44:3 We have sent it down on a highly blessed night.

It is the night in which the Divine administration of Allah (سُبْحَانَهُ وَتَعَالَى) decrees the destinies of individuals, nations, and lands. According to Ibn ʿAbbās, the phrase "**We sent it *down"*** on **Laylat al-Qadr** refers to the moment when the entire **Qur'an** was entrusted, in one single descent, from the **Lawḥ al-Maḥfūẓ** to the angelic bearers of revelation.

From that point onward, **Jibrīl** (عَلَيْهِ ٱلسَّلَامُ) delivered its verses and sūrahs gradually to the Prophet ﷺ over the span of twenty-three years, revealing each portion at the precise moment required by unfolding events and circumstances.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

44:4 "On that night, every wise decree is apportioned."

This verse forms the foundation of the classical understanding of how destiny unfolds on this night. According to Ibn ʻAbbās, Mujāhid, Qatādah, and the majority of mufassirūn: On Laylat al-Qadr, Allah commands the angels with the annual decree. Everything that will occur in the coming year is assigned, recorded, and delivered to the angels responsible for carrying out those commands. This includes life and death, provision (rizq), calamities and blessings, movements of nations, rise and fall of peoples, rainfall, harvest, and natural events; guidance, misguidance, and spiritual openings. It is a night in which the administrative order of the universe is issued for the next twelve months.

The angels descend with the decree

Allah says: (تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا) ***"The angels and the Spirit descend therein…" (97:4)***

The "Spirit" is Jibrīl (عليه السلام), descending at the head of a vast host of angels. They descend carrying the decrees, spreading peace, witnessing the worship of believers, filling the earth with tranquillity. The descent of Jibrīl is itself a sign of the night's majesty, for he only descends for momentous events.

The decrees originate from the ***Lawḥ al-Maḥfūẓ***

The yearly decree is not newly created on ***Laylat al-Qadr***. Rather: It is extracted from the Lawḥ al-Maḥfūẓ, then distributed to the angels tasked with executing it. Thus, Laylat al-Qadr is the night of implementation, not the night of initial writing. The eternal decree remains with Allah; the yearly decree is what is handed down.

Human actions still matter — destiny and free will coexist. Classical scholars emphasise: The decree given on Laylat al-Qadr includes what Allah already knows His servants will choose. Human choices are real, meaningful, and morally accountable. Allah's knowledge encompasses all possibilities and all outcomes. Thus, destiny is not fatalism; it is the unfolding of Allah's perfect knowledge.

Qadr and free will

Aḥādīth that illuminate this night:

1. **Worship** on this night changes one's destiny (within the yearly decree) The Prophet ﷺ said: "*Nothing repels destiny except duʿā'.*" (Sunan al-Tirmidhī) This means that within the yearly decree, Allah may grant: protection, forgiveness, elevation, relief, new openings in response to sincere worship.
2. **Forgiveness** on this night is total. The Prophet ﷺ said: "*Whoever stands in prayer on Laylat al-Qadr with faith and expectation will have all his past sins forgiven*." (Sahih al-Bukhārī) This shows that the night is not only about cosmic decree — it is also about personal renewal.
3. Laylat al-Qadr is the night when the heavens open the angels descend, destinies are assigned, hearts are softened, prayers are answered, sins are erased, the Qur'an's first descent is commemorated.

It is the night when the architecture of the coming year is set in motion.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

17:106 ***We have revealed the Qur`an in parts that you may recite it to people slowly and with deliberation; and*** (for that reason) ***We have revealed it gradually*** (to suit particular occasions)**.**

The phrase إِنَّا أَنْزَلْنَاهُ (سُبْحَانَهُ وَتَعَالَى) also indicates that Allah did not compose the verses and sūrahs at the moment they were revealed to the Prophet ﷺ. Rather, as Sayyid Abul A'lā Mawdūdī explains, the Qur'an had been completed long before the creation of humanity, the universe, and everything within it. Its final, perfected form was then revealed to the Final Prophet ﷺ. Until that moment, it remained preserved within the ***Lawḥ al-Maḥfūẓ*** — the Well-Guarded Tablet — and its descent was executed on ***Laylat al-Qadr*** (لَيْلَةِ الْقَدْر), **the Night of Decree**.

The question of which night is the Night of Decree has been debated. Numerous aḥādīth indicate that Laylat al-Qadr (لَيْلَةِ الْقَدْر) occurs on one of the odd nights during the last ten nights of Ramadan. Yet its exact timing appears to shift, especially when viewed from different parts of the world. When it is night in Makkah, it may be daytime elsewhere on the globe — raising the question of how one "night" can apply universally.

The answer lies in the Arabic usage of the word "**layl**", which often refers not only to the hours of darkness but to the entire cycle of night and day together. In this sense, the "night" of Laylat al-Qadr encompasses the preceding night of any of these dates, regardless of geographical differences. Thus, the night before each of the odd-numbered days in Ramadan is considered a valid occurrence of Laylat al-Qadr.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

97:3 ***The Night of Decree is better than a thousand months.***

The phrase "***a thousand months***" is not meant as a precise mathematical figure of 83 years and 4 months. Rather, it is a symbolic expression indicating that worship (ʿ**ibādah**) performed **on Laylat al-Qadr** far surpasses the

worship of an exceedingly long span of time — a lifetime's worth of devotion and more.

It is also worth noting that some Qur'anic sūrahs consist of only a few āyāt. Sūrat al-Kawthar, for example, contains just three. Apart from Sūrat al-Anʿām (165 āyāt) and Sūrat Yūsuf (111 āyāt), which were revealed in a single sitting, most of the longer sūrahs were revealed gradually, in smaller portions, according to the unfolding circumstances, needs, and divine wisdom of the moment.

This naturally raises a question for some inquisitive minds: *How was the Prophet ﷺ able to memorise so many āyāt immediately as they were revealed?* The answer is given in Surah al-Qiyama:

١٦ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٧ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ
١٨ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ١٩ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

75:16-19 O Prophet, ***do not move your tongue to remember this Revelation hastily. It is for Us to have it remembered and read. Therefore, when We are reciting it, listen to its recital carefully. Again, it is for Us to explain its meaning.***

These four āyāt ***(75:16–19)*** were revealed parenthetically during the revelation of Sūrat al-Qiyāmah, which may give the impression that the sūrah's subject matter was suddenly interrupted. The explanation is that, in the early days of Prophethood, when the Messenger of Allah ﷺ had not yet become accustomed to receiving long passages of revelation, Allah (سُبْحَانَهُ وَتَعَالَى) revealed Sūrat al-Qiyāmah, consisting of forty āyāt in total — including these four verses.

Fearing that he might forget the newly revealed words, the Prophet ﷺ instinctively began repeating the verses quickly as they descended. At that moment, and in a way that appears "out of context," the four āyāt ***(75:16–19)*** were inserted — not as a break in theme, but as a divine correction and gentle instruction.

The situation resembles a lecturer pausing mid-lesson to address a particular student directly before

continuing the main discourse. In the same way, the All-Knowing Lord interrupted the flow of revelation to command His Prophet ﷺ not to hasten in memorising, but to listen attentively, for Allah Himself would ensure its preservation. This divine reassurance is echoed later in Sūrat al-Anʿām, where Allah says to the Prophet ﷺ

(سَنُقْرِئُكَ فَلَا تَنْسَى)

87:6 We shall enable you to recite; then you shall not forget.

That is, We will help you memorise and recite it according to the revelation. Rest assured that you will never forget a word of it or make a mistake in your recitation.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

12:2 We have revealed Qur`an in Arabic, so that you may understand.

The Qur'an was revealed in the **prevailing language** of its first audience — Arabic — so that the people could understand its message directly and without intermediaries. Yet Muslims across the world today do not all read, write, or speak Arabic. One might argue, therefore, that non-Arabic speakers have a legitimate excuse for not fully comprehending the Qur'an.

While such a plea may have carried weight in earlier centuries, it is no longer a strong argument. The **Qur'an** has now been translated into almost every major language on earth. Although not every Qur'anic term has a perfect equivalent in other languages, its meanings can still be explained, defined, and clarified with accuracy. This allows non-Arabic-speaking Muslims to grasp the essential guidance, even if the linguistic miracle of the original Arabic remains unique.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

75:19 Then it is surely upon us to make it clear (to you)***.***

This means that the Prophet ﷺ received not only the Revelation itself but also its explanation, so that through his words and actions he could convey Allah's commands to the people in their own dialect. This principle establishes the

authority and indispensability of the Aḥādīth. In other words, aside from his personal opinions in worldly matters, whatever the Prophet ﷺ taught regarding religion was by the command of Allah (سُبْحَانَهُ وَتَعَالَى).

Take ṣalāh as an example: the Qur'an does not specify the number of rakʿāt for each prayer. The details, structure, and manner of performing ṣalāh are preserved only through the Prophetic Sunnah. Some may argue that the Arabic spoken today differs from the Arabic of the Qur'an. This is true — languages evolve over time. English, for instance, is vastly different from its earlier forms, having absorbed vocabulary from French, Spanish, and many other languages. But such linguistic evolution should not be used as an excuse for avoiding engagement with the Qur'an.

While Arabic speakers naturally enjoy an advantage in understanding the Qur'an, the sincere effort made by non-Arabic speakers is rewarded even more generously by Allah (سُبْحَانَهُ وَتَعَالَى). Ultimately, language is only a means of communication; what matters is that the Qur'anic message reaches the heart.

For the sake of future generations, it became essential to compile the Qur'an in the exact order and format taught by the Prophet ﷺ. This process began as early as the caliphate of ʿUmar ibn al-Khaṭṭāb (رَضِيَ ٱللَّهُ عَنْهُ). The urgency became clear after the Battle of Yamāmah (10 AH / 633 CE), in which seventy ḥuffāẓ — those who had memorised the Qur'an — were martyred.

Umar (رَضِيَ ٱللَّهُ عَنْهُ) feared that if such losses continued, parts of the Qur'an might be lost to future generations. Although the Qur'an was eternally preserved in the Lawḥ al-Maḥfūẓ, his concern was about its earthly transmission. He consulted the first Caliph, Abū Bakr (رَضِيَ ٱللَّهُ عَنْهُ), urging him to compile the Qur'an into a single manuscript. Initially hesitant, Abū Bakr (رَضِيَ ٱللَّهُ عَنْهُ) eventually agreed.

Before the project could be completed, ʿUmar (رَضِيَ ٱللَّهُ عَنْهُ) was martyred. The responsibility then passed to

the third Caliph, ʿUthmān ibn ʿAffān (رَضِيَ ٱللَّهُ عَنْهُ), who oversaw the preparation of a standardised copy of the Qur'an. Under his supervision, several identical manuscripts were produced and distributed across the Muslim lands, ensuring the Qur'an's preservation for all generations to come.

The earliest known translation of the Qur'an was produced between 235 AH and 250 AH (855–870 CE), when Nicetas Byzantius, a scholar from Constantinople, rendered the Qur'an — or portions of it — into Greek, making it one of the first translations into a foreign language.

Between the 10th and 12th centuries, scholars working in classical Persian completed the earliest fully attested, complete translations of the Qur'an. During the reign of the Samanid ruler Mansur I (Abu Ṣāliḥ Manṣūr, 961–976 CE), a team of scholars from Khorasan was commissioned to translate Tafsīr al-Ṭabarī from Arabic into Persian — a monumental step in making Qur'anic interpretation accessible to non-Arabic speakers.

In the 11th century, a student of Khwāja ʿAbdullāh Anṣārī produced a complete Persian tafsīr of the Qur'an, followed in the 12th century by another Persian translation undertaken by Najm al-Dīn ʿUmar al-Nasafī.

The first translation of the Qur'an into Urdu was completed much later, in 1826, by Shah ʿAbdul Qādir Dehlvī. His work, titled Mouzeh-i-Qur'an, became a foundational text for Urdu-speaking Muslims seeking direct access to the Qur'anic message.

The **Qur'an** has miraculously preserved its integrity in the **original language of revelation**. Despite being translated into countless languages, its Arabic form has remained unchanged from the moment it was revealed. This unaltered preservation stands as one of the clearest signs of its **authenticity** and divine protection.

٤ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ

43:4 Indeed it is transcribed in the Original (source) ***Book with Us; sublime and full of wisdom.***

The term أُمِّ الْكِتَابِ (*Umm al-Kitāb*) refers to the original source, the root, the primordial Book from which all previous divine scriptures were derived. In Sūrat al-Wāqiʿah, it is described as كِتَابٍ مَّكْنُونٍ — "a well-guarded, hidden Book." In Sūrat al-Burūj ***(85:22)***, it is called the (لَوْحٍ مَحْفُوظٍ) **Lawḥ al-Maḥfūẓ** — *"the Preserved Tablet"* — meaning a record that cannot be altered, erased, or interfered with.

Throughout history, Allah (سُبْحَانَهُ وَتَعَالَى) revealed different scriptures to different prophets, in different eras, languages, and lands, for the guidance of their respective nations. Yet all these revelations ultimately called humanity to **one and the same faith**, upheld the same distinction between virtue and evil, and taught the same moral and spiritual principles. Their source was one; only their languages and expressions differed. The meanings, themes, and truths they conveyed were all inscribed in the **Umm al-Kitāb**.

Whenever the need arose, Allah (سُبْحَانَهُ وَتَعَالَى) raised a prophet and revealed the same essential message, expressed in the linguistic style suited to that community's circumstances, environment, and moment in history.

The Qur'an is called Umm al-Kitāb because it is the source-book, the root, and the final, preserved expression of all previous revelations — including the Tawrāt and Injīl. Had Allah willed to send the Prophet Muhammad ﷺ to a different nation instead of the Arabs, the Qur'an would have been revealed in that nation's language. The words would differ, but the teachings, guidance, and core message would remain the same — and it would still be the Qur'an. According to Surah Ash-Shuara:

وَاِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ ۙ ١٩٢ نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ۙ ١٩٣ عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ ۙ ١٩٤ بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ ۗ ١٩٥ وَاِنَّهٗ لَفِيْ زُبُرِ الْاَوَّلِيْنَ ١٩٦

26:192-196 ***Indeed this is a revelation from the Lord of the Universe, which the truthful spirit has carried down to your heart that you might become one of those who warn*** (others on behalf of Allah), (a revelation) ***in clear Arabic language,*** (a

revelation embodied) ***in the scriptures of the ancients.***

"**...in the scriptures of the ancients**" mean all the Books prior to the Qur`an, revealed to different Prophets of Allah (سُبْحَانَهُ وَتَعَالَى). All those scriptures, irrespective of their languages, had one thing in common, and that is "**Tawḥīd**." All the Scriptures advocated **Islam**.

The Arabic root "S-L-M," signifies peace, submission, and surrender, is the source of the word "Islam". In a religious context, it signifies the submission to the will of Allah (سُبْحَانَهُ وَتَعَالَى). Islam teaches that peace and salvation come through submitting to the guidance and commandments of Allah (سُبْحَانَهُ وَتَعَالَى), as revealed to the Prophet Muhammad (ﷺ). It is a way of life which encompasses faith, practice, and moral conduct, aiming to establish a harmonious relationship between the individuals, societies, and the Creator.

Polytheists of Makkah used to question the Prophet (ﷺ) about his Prophethood and indeed the Qur`an itself. This was nothing new, as all the Prophets of Allah (سُبْحَانَهُ وَتَعَالَى) had encountered similar antagonism. Only the Prophet Muhammad (ﷺ) did not have to fight his own case. The Qur`an took care of that and aptly dealt with polytheists' objections:

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

32:2 ***The revelation of the Book, without a doubt, is from the Lord of the Universe.***

In the beginning, the Qur`anic messages were short, albeit immensely effective. The process continued for approximately four or five years, during which time, although only a few people accepted Islam, the message spread quickly away from Quraysh and outside Makkah. More significantly, a larger number of those who accepted the Qur`an were poor and illiterate. This was not a new phenomenon either, as all of Allah's Prophets (peace be upon them all) faced similar severe opposition. The ill

treatment at the hands of the ruling elite attracted only the poor and illiterate. The trend goes as far back as the era of Prophet Noah.

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

26:111 They (Noah's nation) ***said, "Shall we believe in you, when it is the lowliest who follow you?"***

Noah's followers consisted of the most humble, impoverished, and manual labourers, as well as young individuals who held no social standing. Since the rich and powerful have consistently opposed change, they have grown bitter and twisted, resorting to various tactics to thwart any potential change. They tend to oppress the common man to maintain their own wicked ways. The Prophet Muhammad (ﷺ) has come to invite them back to the same original faith. The Jews and Christians were afraid that Muhammad's influence would upset their applecart. The ruling elites, i.e., the Jews and the Christians, had modified their scriptures to suit their wishes and requirements. The scribes who modified the Scriptures also had their vested interests, i.e., they wanted to maintain their own influence over the common people.

The Jews used to sneer at Arabs for being backward and illiterate. They couldn't stomach an unlettered person (Ummi) telling them what's what. They felt intimidated, more for the reason that what the Prophet Muhammad (ﷺ) was preaching was actually in line with their own "original" scripture, i.e., the Taurat.

٨٩ وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

2:89 And when a scripture came to them from Allah, confirming what they have—although previously they were seeking victory against those who disbelieved—but when there came to them what they recognized, they disbelieved in it. So, Allah's curse is upon the disbelievers.

Before the advent of the Holy Prophet (ﷺ), the Jews were hoping, or rather believed, that since most of the

Prophets were Jews, the next Prophet would also be a Jew. After Muhammad (ﷺ) declared himself the Prophet, the people of Madinah believed he was the same Prophet they had heard about from the Jews. The Arabs, being illiterate, compared with learned Jews, wanted the Jews to confirm that Muhammad (ﷺ) was the one for whom they had been waiting so long. Instead, the Jews characteristically exhibited inflexibility and just weren't prepared to accept anyone other than a Jew to be a Prophet. According to an authentic hadith, Hadrat Safiyyah, one of the wives of the Holy Prophet (ﷺ) and the daughter of a learned Jew, says, "*When the Holy Prophet (ﷺ) migrated to Madinah, my father and uncle went to see him." When they returned home, I personally heard the following conversation between them*:
Uncle: Is he really the same Prophet about whom there are prophecies in our books?
Father: By God, he is the same.
Uncle: Are you quite sure of it?
Father: Yes.
Uncle: Then what is your intention?
Father: As long as I live, I will oppose him and will not let his mission succeed.
[L.B. Hisham, Vol. II, p. 165, Cairo Edition, 1936]

The expression "old habits die hard" fits perfectly well with the Jews:

اَلَمۡ تَرَ اِلَی الَّذِیۡنَ اُوۡتُوۡا نَصِیۡبًا مِّنَ الۡکِتٰبِ یُدۡعَوۡنَ اِلٰی کِتٰبِ اللّٰہِ لِیَحۡکُمَ بَیۡنَہُمۡ ثُمَّ یَتَوَلّٰی فَرِیۡقٌ مِّنۡہُمۡ وَ ہُمۡ مُّعۡرِضُوۡنَ ﴿۲۳﴾ ذٰلِکَ بِاَنَّہُمۡ قَالُوۡا لَنۡ تَمَسَّنَا النَّارُ اِلَّاۤ اَیَّامًا مَّعۡدُوۡدٰتٍ ۟ وَ غَرَّہُمۡ فِیۡ دِیۡنِہِمۡ مَّا کَانُوۡا یَفۡتَرُوۡنَ ﴿۲۴﴾ فَکَیۡفَ اِذَا جَمَعۡنٰہُمۡ لِیَوۡمٍ لَّا رَیۡبَ فِیۡہِ ۫ وَ وُفِّیَتۡ کُلُّ نَفۡسٍ مَّا کَسَبَتۡ وَ ہُمۡ لَا یُظۡلَمُوۡنَ ﴿۲۵﴾

3:23-25 Have you not noticed those who have been given a portion of the Book? Whenever their learned men are summoned to the Book of Allah to judge the differences between them, a party of them turns away in aversion. This is because they say: 'The fire of Hell shall not touch us except for a limited number of days. The false beliefs which they have forged have deluded

them in their faith. How, then, will they fare when We shall gather them all together to witness the Day about (the coming of) ***which there is no doubt, and when every human being shall be repaid in full for what he has done, and none shall be wronged?***

Here (نَصِيْبًا مِّنَ الْكِتٰبِ) ***"...portion of the Book"*** refers to Taurat and Injil. According to the ayat (3:23-25) above, the Jews and Christians believe that the Hellfire will not touch them, and even if it does, it will be only for a day or two. The Jews argue that they are God's chosen people, and for the Christians, Christ died for their sins. Such misconceptions allow them to commit the gravest crimes and most heinous sins against humanity without the slightest fear of God. For "chosen people" or those for whom "Christ died for their sins" may be a comforting thought; the fact remains that we shall all be answerable to Allah (سُبْحَانَهٗ وَتَعَالٰى) for all our deeds, good or bad, on the Day of Resurrection.

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَ لَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَ اَنْتُمْ تَشْهَدُوْنَ ﴿۸۴﴾ ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَ تُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ عَلَيْهِمْ بِالْاِثْمِ وَ الْعُدْوَانِ ؕ وَ اِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَ تَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِى الْحَيٰوةِ الدُّنْيَا ۚ وَ يَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۸۵﴾ اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۪ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَ لَا هُمْ يُنْصَرُوْنَ ﴿۸۶﴾

2:84-86 Remember also that We made another solemn covenant with you: you shall not shed blood among yourselves nor expel one another from your homes. And you confirmed it, and you are a witness to it. But in spite of this, you are killing your brethren and driving them out from their homes and making unjust and aggressive alliances against one another. And when they come to you as captives, you trade on their ransoms whereas their expulsion itself was unlawful for you. Do you then believe in one part of the Scriptures and disbelieve in the

other? What other punishment do such people from among you deserve except an ignominious life in this world and the most grievous doom on the Day of Resurrection? Allah is not unaware of what you are doing. These are the people who have preferred the worldly life to the life in the Hereafter. Therefore, their torment shall not be lightened nor shall help be given to them.
(Baqarah)

"Aggressive alliances against one another" Before the migration of the Holy Prophet (ﷺ) from Makkah to Madinah, the Jews had entered alliances with the neighbouring Arab clans, namely, "Aus" and "Khazraj." When one Arab clan went to war with the other, their respective Jewish allies also went with them against each other. That is, the Jews also engaged in warfare against each other, a practice which contradicted the teachings of their own scriptures (Torah). They released Jews from one clan as prisoners of war for ransom. When confronted with this strange exchange among their own brethren, they rationalised it by asserting that "the Scriptures sanctioned it". This sounds more like an afterthought-induced sanction. Otherwise, no scripture sanctions killing of your own brethren, which must not be confused with holy war.

Since the "chosen people," despite their erroneous beliefs and evil deeds, always considered themselves immune to Hellfire, they did not feel comfortable with the Prophet Muhammad's teaching. They wanted to nip it in the bud and planned to expose the Prophet (ﷺ) intellectually. They started asking the Prophet (ﷺ) some ancient history-related, challenging questions, with the belief that "Ummi" (ﷺ) would have no way of knowing the answers. For example, "When did the Jews first go to Egypt?" To their astonishment, the Prophet Muhammad (ﷺ) always had an undeniable response. Hence, Surah Yusuf was revealed in just one sitting. One of their (Jews) stock questions was, "O' Muhammad, if you are a Prophet of Allah, then show us a

miracle, like the miracles shown to the Prophet Musa (عَلَيْهِ اَلسَّلَامُ)." In response, the Prophet (ﷺ) would say, "My miracle is the best miracle of all, and that is the miracle of the Qur`an itself."

وَ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۪ وَ ادْعُوْا شُهَدَآءَكُمْ " مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۲۳﴾

2:23 And if you are in doubt about what We have revealed to Our servant, then produce a chapter like these, and call your witnesses apart from Allah, if you are truthful. (al-Baqarah)

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ

2:24 "But if you do not — and you will never be able to — then fear the Fire whose fuel is men and stones, prepared for the disbelievers."

This verse is the conclusion of a divine challenge. In verse ***(2:23)***, Allah invites those who doubt the Qur'an's divine origin to produce a single surah like it. Now, in ***(2:24)***, He declares the impossibility of that challenge and warns of the consequence of denial.

"But if you do not — and you will never be able to…" The phrase **وَلَنْ تَفْعَلُوا** is not just a prediction — it is a **divine verdict**. It seals the challenge: no human, jinn, poet, or philosopher can replicate the Qur'an's depth, rhythm, truth, and transformative power. This is the doctrine of **iʿjāz al-Qur'ān** — the Qur'an's inimitability. It is not just a book — **it is a miracle**.

"*Then fear the Fire*…" **فَاتَّقُوا النَّارَ** — "So protect yourselves from the Fire." The Qur'an does not say "**enter the Fire**" — it says **"fear it"**, **"guard yourselves from it"**. This is a call to **taqwā**, to spiritual awareness, to repentance. Even after declaring the impossibility of imitation, Allah still invites the disbeliever to turn back.

"…*whose fuel is men and stones*…" This is one of the Qur'an's most terrifying descriptions of Hell.

- **وَقُودُهَا النَّاسُ** — the fuel is human beings.
- **وَالْحِجَارَةُ** — and stones.

Ibn ʿAbbās said: *"The stones are sulphur — more intense in heat and smell than any earthly fire."* Others said the stones refer to **idols** — the false gods that were worshipped will be cast into Hell alongside their worshippers. This is not metaphorical. It is a **real fire**, with **real fuel**, and **real consequence**. **"…*prepared for the disbelievers*."** **أُعِدَّتْ لِلْكَافِرِينَ** — The word **أُعِدَّتْ** means it is already made, already waiting. Hell is not being built — it is **ready**, and its gates are open. This is not a punishment for ignorance — it is a punishment for **wilful rejection**. The Prophet ﷺ said (summarised): *"Hell will be brought forth with seventy thousand reins, each held by seventy thousand angels."* This shows its vastness, weight, and preparedness.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾

39:1 The revelation of the Book is from Allah, the Mighty and Wise. (Surah az-Zumar)

The Qur`an is a miracle indeed—a living miracle at that. No one, in the last 1500 years, has been able to change a single verse or even a word of it. As for the miracles bestowed upon other Prophets (Allah's peace be upon them all) before the Prophet Muhammad (ﷺ), although they occurred, there is no hard-and-fast evidence available to verify their existence today. For instance, "Fire," in which the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was thrown in, the Prophet Musa's rod, which turned into a serpent, or the coins used by sleepers of the cave. But the Qur`an, as opposed to all other miracles, exists even today as a living miracle.

Poetry and literature were flourishing when the Qur`an was revealed. No one, not even the most admired and prominent poets and scholars, could come up with anything remotely like any of the Qur`anic verses. The rhymes, so beautifully put, were completely out of this world and unheard of.

The 4th and final Holy Book, the Qur`an, was revealed to the Prophet Muhammad (ﷺ), is indeed the word of Allah (سُبْحَانَهُ وَتَعَالَى), and is "**Lawh-Mahfuz**." It cannot be changed or distorted in any sense of the word. This does

not imply that the previous Holy Books, Taurat, Zabur, and Injil, were not the words of Allah. We just do not have those good books with us in their originality. More significantly, what Allah (سُبْحَانَهُ وَتَعَالَى) said to the Prophet Muhammad (ﷺ) had also been said to all the Prophets (Peace Be Upon Them All) before him. They all imparted the same knowledge and teaching, as made clear in the following ayah:

وَقَفَّيْنَا عَلَىٰ آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ ۖ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ

5:46 In their footsteps, We sent Jesus son of Mary, fulfilling the Torah that preceded him; and We gave him the Gospel, wherein is guidance and light, and confirming the Torah that preceded him, and guidance and counsel for the righteous. (Surah al-Ma'idah)

That is, Allah (سُبْحَانَهُ وَتَعَالَى) did not send down any of His Scriptures to refute any of His previous books, but to confirm and reconfirm the Message of **(تَوْحِيد) "Tawḥīd**", and the guidelines to live a peaceful life. The Prophet Isa (عَلَيْهِ اَلسَّلَامُ) (Jesus) did not bring any new religion. He too followed in the footsteps of all the Prophets of Allah (سُبْحَانَهُ وَتَعَالَى) sent before him, as it says in the translated version of Book of Matthew: **"*Do not think that I have come to abolish the law or the Prophets; I have not come to abolish them but to fulfil them*.** (Matt 5:17)"

Today's Christians are so convinced of the truth of their creed (i.e., the Trinity) that even the "Matthew 5:17" is either ineffective or not completely absorbed. Matthew is quite clear that Isa (عَلَيْهِ اَلسَّلَامُ) "Jesus" never considered himself more than a Prophet. But for die-hard devotees, the Qur`an says (وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يَعْقِلُوْنَ) "**He lays disgrace upon those who refuse to understand** (10:100)."

The warning is then followed by:

(...ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ)

6:164 ...Ultimately, you shall all have to return to your Lord: then He will tell you the reality of that about which you differ. (Surah al-Anaam)

This is basically a cornerstone of the faith. One should never misunderstand the concept of “returning to your Lord”, just as death is inevitable. “**The reality of…”** is referring to the differences or points of dispute between Jews, Christians, and Muslims. Allah **(سُبْحَانَهُ وَتَعَالَى)** in all His Scriptures has commanded the people to excel one another in virtue and morality without paying much heed to man-made differences based on prejudices, bigotries, inflexibilities, and wrong mental attitudes. We cannot resolve these differences in heated arguments or on the battlefield. Rigidity, or adhering to their respective interpretations of the "Scriptures", leads to arguments or differences among the people. What we need to understand is that the guidelines given to Ibrahim, Musa, Daud, and Isa (peace be upon them all) were applicable to their communities in their respective eras. For example, the conditions and circumstances during the time of Nimrod and Ibrahim (عَلَيْهِ ٱلسَّلَامُ) were different from the times of Pharaoh and Musa (عَلَيْهِ ٱلسَّلَامُ), just as they were different with the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ), the son of Maryam, during the Roman Empire.

Characteristics of the Qur’an

Every surah of the Qur’an is like a **garden** which has its own fragrance, colour, and personality. Every surah of the Qur’an carries **its own unique character, theme, emotional tone, and spiritual purpose** — just as Sūrah al-Fātiḥah is the “Opening” and Sūrah al-Ikhlāṣ is the “Purity of Tawḥīd,” other surahs also have distinct identities. Classical scholars often described each surah as having:

- **a central theme (maqsad)**
- **a unique style (uslūb)**
- **a particular emotional effect (athar)**
- **a specific spiritual gift (khāṣṣiyyah)**

This is why reciting different surahs feels different — not because the Qur'an changes, but because **each surah highlights a different facet of divine guidance**. For example:

- **Sūrah al-Fātiḥah,** The opening, the summary of the Qur'an, the prayer for guidance.
- **Sūrah al-Ikhlāṣ**, Pure monotheism; equal to one-third of the Qur'an in meaning.
- **Sūrah Yāsīn,** The "heart of the Qur'an," emphasising resurrection and divine power.
- **Sūrah ar-Raḥmān,** The surah of mercy, beauty, balance, and gratitude.
- **Sūrah al-Mulk,** Protection from the punishment of the grave.
- **Sūrah al-Kahf,** Protection from Dajjāl; themes of faith, trials, and divine wisdom.
- **Sūrah al-Wāqi'ah,** A vivid description of the Hereafter and the ranks of humanity.
- **Sūrah al-Baqarah,** the surah of law, covenant, community, and spiritual protection.

All the Surahs Have Distinct Personalities?

The Qur'an is not a textbook — it is **a living revelation**. Allah addresses:

- the mind with arguments
- the heart with emotion
- the soul with remembrance
- the community with law
- the individual with guidance

Different surahs emphasise different dimensions of this guidance.

A Beautiful Hadith Which Supports this Idea

The Prophet ﷺ said about Sūrah **al-Ikhlāṣ**: ***"It is equal to one-third of the Qur'an."*** (Bukhārī & Muslim)

And about Sūrah al-Fātiḥah: ***"There is nothing like it in the Torah, the Gospel, or the Psalms."*** (Tirmidhī) These

narrations show that certain surahs have unique qualities that distinguish them from all others.

In Simple Words, every surah has its own **identity**, **purpose**, and **spiritual flavour**. Some heal, some warn, some comfort, some teach, some awaken, and some protect. **The Qur'an is one message, but its surahs are like different windows through which that message shines**.

Table of Surahs and Their Characteristics

Surah	Identity	Characteristics	Themes
Al-Fātiḥah	*The Opening*	Summary of the Qur'an; a du'ā' and a covenant	Praise, guidance, mercy, straight path
Al-Baqarah	*The Surah of Covenant & Law*	Longest surah; spiritual protection	Faith, law, community, trials, guidance
Āl 'Imrān	*The Surah of Steadfastness*	Strengthens faith in times of confusion	Tawḥīd, patience, sincerity, unity
An-Nisā'	*The Surah of Justice*	Social ethics and rights	Family law, justice, protection of the vulnerable
Al-Mā'idah	*The Surah of Completion*	Final legal rulings	Covenants, lawful/unlawful, responsibility
Al-An'ām	*The Surah of Pure Tawḥīd*	Refutes shirk with reason	Oneness of Allah, prophethood, signs in creation
Al-A'rāf	*The Surah of Warnings*	Stories of nations	Obedience, arrogance, consequences
Yūnus	*The Surah of Divine Mercy*	Consolation to the Prophet ﷺ	Trust, patience, divine plan
Hūd	*The Surah of Resolve*	"It made my hair white," said the Prophet ﷺ	Accountability, steadfastness
Yūsuf	*The Surah of Beauty & Patience*	A complete story in one surah	Destiny, forgiveness, divine wisdom

Surah	Identity	Characteristics	Themes
Ar-Ra'd	*The Surah of Thunder*	Power and majesty of Allah	Signs, divine control, truth vs falsehood
Ibrāhīm	*The Surah of Gratitude*	Du'ā' of Prophet Ibrāhīm	Gratitude, guidance, legacy
Al-Ḥijr	*The Surah of Protection*	Qur'an preserved	Divine protection, truth, warning
An-Naḥl	*The Surah of Blessings*	Countless favours listed	Gratitude, creation, guidance
Al-Isrā'	*The Surah of Night Journey*	Ethics and responsibility	Worship, parents, society
Al-Kahf	*The Surah of Trials*	Protection from Dajjāl	Faith, wealth, knowledge, power
Maryam	*The Surah of Mercy & Miracles*	Stories of prophets	Purity, miracles, divine care
Ṭā Hā	*The Surah of Comfort*	Soothes the Prophet ﷺ	Revelation, Musa, divine support
Al-Anbiyā'	*The Surah of Prophets*	Rapid stories	Struggle, patience, divine help
Al-Mu'minūn	*The Surah of Believers*	Qualities of true believers	Character, creation, accountability
An-Nūr	*The Surah of Purity*	Social ethics	Modesty, justice, community
Al-Furqān	*The Criterion*	Truth vs falsehood	Signs, mercy, qualities of "servants of the Merciful"

Surah	Identity	Characteristics	Themes
Ash-Shuʿarāʾ	*The Surah of Poets*	Prophets vs mockers	Warning, arrogance, truth
An-Naml	*The Surah of Wisdom*	Stories of Sulaymān	Knowledge, gratitude, signs
As-Sajdah	*The Surah of Prostration*	Recited on Fridays	Creation, resurrection, humility
Yā Sīn	*The Heart of the Qur'an*	Central message of resurrection	Signs, warning, mercy
Az-Zumar	*The Surah of Sincerity*	Pure worship	Tawḥīd, repentance, mercy
Ghāfir	*The Surah of Forgiveness*	Divine mercy	Duʿā', warning, patience
Ar-Raḥmān	*The Surah of Mercy & Beauty*	Address to humans and jinn	Blessings, balance, Paradise
Al-Wāqiʿah	*The Surah of the Inevitable*	Scenes of the Hereafter	Resurrection, ranks of people
Al-Ḥadīd	*The Surah of Strength*	Balance of spirituality & action	Faith, charity, humility
Al-Mulk	*The Surah of Protection*	Protection from the grave	Sovereignty, reflection
Al-Qalam	*The Surah of Character*	Defends the Prophet ﷺ	Morality, truth, patience
Al-Ḥāqqah	*The Surah of Reality*	Vivid scenes of Judgement	Truth, destruction of past nations
Al-Maʿārij	*The Surah of Ascending Steps*	Human weakness vs divine power	Patience, prayer, morality
Nūḥ	*The Surah of Persistence*	Story of Nūḥ	Daʿwah, patience, divine justice

Surah	Identity	Characteristics	Themes
Al-Muzzammil	*The Surah of Night Prayer*	Spiritual training	Qiyām, Qur'an, discipline
Al-Mudaththir	*The Surah of Mission*	Early call to prophethood	Warning, purification
Al-Qiyāmah	*The Surah of Resurrection*	Graphic imagery	Afterlife, accountability
Ad-Dahr	*The Surah of Time*	Human destiny	Gratitude, patience
An-Naba'	*The Surah of News*	Powerful opening	Creation, resurrection
An-Nāzi'āt	*The Surah of Angels*	Dramatic rhythm	Power, resurrection
Al-Ikhlāṣ	*The Surah of Pure Tawḥīd*	Equal to one-third of the Qur'an	Oneness of Allah
Al-Falaq	*The Surah of Protection*	Seek refuge	External harms
An-Nās	*The Surah of Inner Protection*	Seek refuge	Internal whispers

The Order

(In which the ayat and the Surah are placed)

1. **The One** (سُبْحَانَهُ وَتَعَالَى) who sent the Qur`an was also the giver of the order in which every Surah (Chapter) was to be placed. The Prophet (ﷺ), in whose heart it was rendered, was the one who fulfilled Allah's order.
2. The day the revelations stopped was the day the Qur`an was finalised.
3. When a surah was revealed, the Prophet (ﷺ) always called upon one of the scribes and told him which ayah was to become which part of the surah, and which surah was to be placed after or before which other surah.
4. Some Surahs were revealed in Makkah, while others were in Medina. Surah Yusuf (111 ayat), which was in response to a question about Jews first migrating to Egypt, was revealed in just one sitting. Similarly, Surah al-Anaam (Makkan), being one of the largest Surahs (165 ayat), was also revealed in one sitting. According to a tradition of Ibn Abbas, "Asma, a daughter of Yazid, says that during the revelation of 'al-Anaam," the Holy Prophet (ﷺ) was riding on a she-camel, and I was holding her nose-string. The she-camel began to feel the weight so heavily that it seemed as if her bones would break under it. Various Ahadith would show that the Holy Prophet (ﷺ) dictated the entire Surah the same night it was revealed.
5. Every surah, except Surah at-Taubah (the repentance), begins with the recitation of "Bismillah-ir-Rahman-ir-Rahim" (بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ). **"In the name of Allah, the compassionate, the merciful"**.
   There are differences of opinion about Surah at-Taubah not beginning with recitation of (بِسْمِ ٱللَّهِ) "Bismillah" Imam Fakhruddin Razi provides the consensus opinion by suggesting that, "Because the Holy Prophet (ﷺ) himself

did not dictate it at the beginning of the Surah, the Sahaba (companions) did not prefix it either." This indicates that the utmost care has been taken to keep the Qur`an intact, exactly as it was revealed and as prescribed by the Holy Prophet (ﷺ) himself...

Naming of the Surah

Some commentators believe that the Surahs of the Qur`an were named by the Prophet (ﷺ) himself. Others believe that the names are a matter of "**Tawqeef**" (known through divine revelation). Sayyid Abul Ala Maududi suggests that the name of a surah does not necessarily indicate the subject matter. He believes that most of the Surahs are named after a specific word mentioned therein, which then becomes an identifier. For example, Surah Al-Baqarah is not about "the cow" or "the heifer." The Surah, in abstract, gave rise to the story of the cow (2:67–73).

The word "Anbiyaa" does not appear in Surah Anbiyaa (the Prophets), and yet it is named as such because it contains accounts of various prophets. Only some of the Surahs are named for their subject matters. For instance, Al-Fatihah is a preface to the Qur`an; it indicates what the Holy Book is all about.

The Qur`an gives directions to **a way of life** (Islam) **via** Salah (prayers), Zakah (charity), as-Saum (fasting), Udhiya (sacrifice) and Hajj (pilgrimage).

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

2:177 Righteousness does not consist in turning your faces towards the east or towards the west; true righteousness consists in believing in Allah and the Last Day, the angels, the Book and the Prophets, and in giving away one's property in love of Him to one's kinsmen, the orphans, the poor and the wayfarer, and to those who ask for help, and in freeing the necks of slaves, and in establishing Prayer and dispensing the Zakah.

True righteousness is attained by those who are faithful to their promise once they have made it and by those who remain steadfast in adversity and affliction and at the time of battle (between Truth and falsehood)***. Such are the truthful ones; such are the God-fearing.*** (Surah Al-Baqarah)

The Qur`an promotes good moral character and ethical behaviour.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

2:195 Spend in the Way of Allah and do not cast yourselves into destruction with your own hands; do good, for Allah loves those who do good. (Surah Al-Baqarah)

(إِنَّ اللهَ يُحِبُّ الْمُحْسِنِيْنَ) The word "**Ihsan**" (إحسان) means "excellence" or "perfection." In the context of Islamic teachings, it refers to achieving a highest level of faith and conduct. It is about going beyond the basic requirements of faith and striving for a deeper, more profound connection with Allah through sincere worship, ethical conduct, and compassionate actions.

The concept is best described in the Hadith of Jibril (Gabriel), narrated by Umar ibn al-Khattab and recorded in Sahih Muslim and Sahih al-Bukhari, where the Angel asked Prophet Muhammad (ﷺ) to describe Ihsan. The Prophet replied, "*It is to worship Allah as though you see Him, and while you see Him not, yet truly He sees you*."

The Qur`an calls for justice, fairness, and compassion in all dealings.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

4:135 Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their

well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is well aware of all that you do.

In Islam, justice is of paramount importance. It should not be only in your dealings but justice for all. The testimony of the believers should be solely for the sake of Allah (سُبْحَانَهُ وَتَعَالَى).

Authenticity

One of the most outstanding features of the **Qur'an** is its **absolute authenticity**. Unlike any other scripture, the Qur'an has remained **unchanged** in its original form and language for nearly fifteen centuries. No other book — including the Torah or the Bible — can make this claim with the same certainty. Its preservation is itself a sign of its divine origin. Therefore, whatever is found within the Qur'an is binding and must be followed.

At the heart of its message is the belief in **one God**, **Tawḥīd (توحيد)**. This central doctrine was also the foundation of all previous ***original*** revelations sent to earlier prophets.

One might wish to have access to the earlier divine scriptures in their original form. Instead, what survives today are **translations of translations**, often several layers removed from the original text. A **translation**, by definition, is the process of rendering words or speech from one language into another. The translator must take the ideas of the source language and **re-express** them in the target language — and it is precisely this rephrasing that introduces variations in meaning and interpretation.

Translation is an **art**, requiring deep familiarity with both languages and their cultural contexts in order to convey the intended message accurately. Yet, no matter how skilled the translator, scholars will inevitably **agree or**

disagree over the meaning of certain terms. This natural divergence makes the presence of the **original text** all the more essential and desirable. Take a “pagan festival **Saturnalia**,” for example, an ancient Roman festival honouring the **god Saturn**, which took place from December 17th to 23rd. During Saturnalia, people decorated their homes with wreaths and wore colourful clothing instead of their usual togas. The festival of “**Christmas**,” which has nothing to do with the Prophet Isa's birth or his elevation to the heavens, replaced “**Saturnalia**”. In other words, a pagan festival became an essential part of Christianity.

There are many **Qur’ānic terms** that have no exact equivalents in other languages. As a result, different interpreters attempt to define or approximate these words according to their own understanding and linguistic perception. Naturally, scholars may sometimes disagree over the most accurate rendering of a particular term — which only increases the importance of having access to the **original Arabic text**. In most cases, each interpretation captures a valid dimension of the meaning, even if expressed through different wording. The diversity of translations reflects the richness of the Qur’anic language, not a contradiction within it.

By the same reasoning, it is difficult to imagine that the original **Tawrāt** (توراة), **Zabūr** (الزَّبُورُ), or **Injīl** (إنجيل) — all of which share the same divine source — did not also contain terms with deep, layered meanings that resist exact translation. This means that the authenticity of their **translated versions** will always remain open to question.

When a scripture is no longer available in its original language, and only translations survive, the precision of its concepts inevitably becomes vulnerable to variation and reinterpretation. This is why access to the **original revelation** is so crucial.

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concepts inevitably becomes vulnerable to variation and reinterpretation. This is why access to the **original revelation** is so crucial.

Tawḥīd (تَوْحِيد) is a prime example of such a concept. It has always been the essence of all of Allah's Scriptures, yet the new or translated versions of Bibles seem to lack this fundamental truth. The New International Version (NIV) of the Bible introduces Jesus as the son of God.

The Qur`an mentions "**Ezra**" (known as Uzair in Arabic) in Surah At-Tawbah (9:30).

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۖ ذَٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ(٣٠)

9:30 The Jews say: "Ezra ('Uzayr) ***is Allah's son," and the Christians say: "The Messiah is the son of Allah." These are merely verbal assertions in imitation of the sayings of those unbelievers who preceded them. May Allah ruin them. How do they turn away from the Truth?***

In this verse, the **Qur'an** refers to a claim made by certain groups among the Jews who asserted that ʿ**Uzayr (Ezra)** is the *"son of God."* The Qur'an ***(9:30)*** denounces this statement as false and misguided, placing it alongside the Christian claim that **Jesus** is the *"son of God."* Both assertions, the Qur'an emphasises, contradict the doctrine of **Tawḥīd** (تَوْحِيد) — the uncompromising belief in the oneness of Allah — which forms the core of Islam and was the central message of all of Allah's original revelations, including the **Torah** and the **Gospel**.

The context of this verse is often interpreted as addressing beliefs held by a small group or sect among the Jews during the time of Prophet Muhammad (ﷺ), rather than being representative of mainstream Jewish teachings. Historically, there are debates among scholars about whether this claim was widely held or a misunderstanding of certain Jewish reverence for Ezra.

It is obvious that the translations have obscured the true meaning of "**Tawḥīd**". According to the Qur`an, Allah has no offspring. That is (لَمْ يَلِدْ وَلَمْ يُولَدْ)

112:3 He begets not, nor was He begotten.

All languages have their limitations. This means that different languages often lack the exact equivalent words of the original language. The Qur`an is filled with such words which have no equivalents in other languages. Therefore, it's reasonable to assume that the original Taurat, Zabur, and Injil also contained words which were untranslatable into other languages, including Greek or Latin. Therefore, the need for original Scriptures becomes of utmost importance to understand the true message of Allah (سُبْحَانَهُ وَتَعَالَى).

Several Qur`anic words have multiple definitions, such as **(الصَّمَدُ)** "**Samad**" from the 2nd ayah of Surah Ikhlas, which is mentioned in the Qur`an just once. Likewise, the word (**آلَاءِ**) "Alai" within a verse (فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ), from Surah Rehman, will have different meanings in different verses of the same Surah. Similarly, the word "**Sidrah"** (**سِدْرَةِ**), about which a 19th-century Iraqi scholar, Mahmud al-Alusi (a prominent Iraqi Islamic scholar best known for his extensive work on Qur`anic exegesis), in his "Ruh al-Ma'ani", believes that "Sidrat-al-muntaha" (**سِدْرَةِ الْمُنْتَهَىٰ**) is a state where the knowledge of every learned man comes to an end.

If the Qur`an contains expressions, parables, or words which are not transferable in other languages, then it is unthinkable that the Torah and Gospel, despite having the same author (Allah سُبْحَانَهُ وَتَعَالَى), did not contain similar parables. Instead of keeping those words as they were and making them a part of the language, the interpreters translated them as they saw fit. In other words, we only have interpreters' words for it. This is precisely the point at which the issue of authenticity becomes utmost important; without which, the central theme of the Scripture simply falls

apart. The Torah (Taurat) was written in Egyptian (the language itself) and the Gospel (Injil) in Aramaic, which are significantly different from English, Greek, or Latin, and yet neither Scripture contains a single chapter or verse in their original languages.

Tawḥīd (تَوْحِيد) — the absolute **Oneness of Allah** (سُبْحَانَهُ وَتَعَالَى) — is the central belief shared by all major **monotheistic religions**, including **Judaism**, **Christianity**, and **Islam**. For this reason, associating Allah with a "son" or with any form of divine partner is considered a grave violation of monotheism.

This raises an important question: *Why did interpreters of the Torah and the Gospel introduce concepts of divine sonship or additional godheads into their explanations of the scriptures?*

Historical evidence suggests that, over time, certain scholars and religious authorities felt compelled — whether due to cultural pressures, philosophical influences, or the expectations of ruling elites — to reinterpret or modify the original teachings. With little resistance from their communities, these ideas gradually became embedded within their religious traditions. In some cases, the actual text was altered; in others, interpretive layers reshaped the meaning to align with prevailing beliefs or political interests.

As for the **Qur'an**, there may be many translations, but none of them can ever *be* the Qur'an. They are merely **interpretations** of its meaning in another language. The Qur'an itself exists **only** in its original Arabic form.

Why, then, should the translated versions of the **Tawrāt** and **Injīl** be treated as replacements for their original revelations? Without the original texts, the current forms of the **Torah** and **Bible** inevitably face challenges, leaving readers without a firm foundation. When the primary source is lost, there is no reliable way to verify authenticity — and without authenticity, the entire structure of creed becomes unstable.

If one seeks a preserved, authoritative alternative, the answer is clear: **the Qur'an**. The 17th Surah al-Isra (The Night Journey), also known as Surah Bani Israil, further emphasizes the value of authenticity. (**The Children of Israel**):

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿۸۸﴾

17:88 Say, O Prophet, "If all humans and Jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other." (al-Isra)

One may wonder, "Why was it necessary to replace the previous Scriptures with the newer ones if they stated the same thing as the Qur`an?" That is to say, why was it necessary to replace Suhuf Ibrahim with Suhuf Musa, and similarly, Suhuf Musa with Suhuf Dawud, which was then followed by Injil? The answer is that all the Scriptures prior to the Qur`an were time specific. In other words, in the passage of time, parts of these Scriptures were modified by Allah (سُبْحَانَهُ وَتَعَالَى) Himself depending on prevailing circumstances and situations. For instance, what was compulsory during the times of Ibrahim (عَلَيْهِ ٱلسَّلَامُ) may no longer needed to be enforced in Musa's era, and what was mandatory in Musa's time may not have been necessary in Isa's time. In any event, the man has absolutely no authority to change or modify Allah's words.

The final scripture, the Qur`an, is revealed for the whole of mankind, irrespective of time, space, circumstances, or geographical situation.

اِنۡ هُوَ اِلَّا ذِكۡرٌ لِّلۡعٰلَمِيۡنَ ﴿۲۷﴾

81:27 This is an Admonition to all the people of the World. (Surah at-Takwir)

The verse affirms that the **Qur'an** is not restricted to any tribe, nation, or era; rather, its guidance is universal, timeless, and relevant to every human being. As for the religion **(الدِّيْنِ)** itself, Allah (سُبْحَانَهُ وَتَعَالٰى) declares in the **Qur'an**:

شَرَعَ لَـكُمۡ مِّنَ الدِّيۡنِ مَا وَصّٰى بِهٖ نُوۡحًا وَّالَّذِىۡۤ اَوۡحَيۡنَاۤ اِلَيۡكَ وَمَا وَصَّيۡنَا بِهٖۤ اِبۡرٰهِيۡمَ وَمُوۡسٰى وَعِيۡسٰۤى اَنۡ اَقِيۡمُوا الدِّيۡنَ وَ لَا تَتَفَرَّقُوۡا فِيۡهِ

42:13 Allah has prescribed for you the same religion that He instructed Noah, and what He has revealed to you, and what He commanded Abraham, Moses, and Jesus: "Establish the religion, and do not be divided within it." **(Surah Ash-Shuraa)**

In this verse, Allah reminds humanity that the core message of all prophets — from Noah to Abraham, Moses, Jesus, and finally the Prophet Muhammad ﷺ — has always been one and the same. The essence of that message is the establishment of true religion based on Tawḥīd, sincere worship, and obedience to Allah alone.

Allah (سُبْحَانَهُ وَتَعَالٰى) begins by mentioning Noah, the first messenger sent to all of humanity, showing that the foundation of divine guidance has always been consistent. He then connects this ancient message to the revelation given to the Prophet Muhammad ﷺ, emphasising that Islam is not a new religion but the continuation and completion of the same truth delivered throughout history.

By mentioning Abraham, Moses, and Jesus, Allah (سُبْحَانَهُ وَتَعَالٰى) highlights the unity of the Abrahamic tradition. These prophets came in different eras, to different nations, speaking different languages — yet their mission was identical: to call people to one God and to uphold the same moral and spiritual principles.

The key message in this verse is the command **not to become divided** within the religion. It serves as a

powerful reminder that sectarianism, fragmentation, and distortion arise only when people drift away from the original, divinely revealed teachings. True unity is preserved by holding firmly to the **clear, foundational guidance** — the **Muhkamat** — and by refusing to let personal desires, cultural pressures, or later interpretations fracture the faith. When the community anchors itself to what is clear and decisive, the path remains straight and the religion remains whole.

How Desires Affect Religion

Human desires — emotional wants, personal preferences, and ego-driven impulses — have always played a major role in shaping how people approach religion. The Qur'an repeatedly warns that when desires take the lead, the original message becomes distorted.

Here's how it happens.

1. When someone prefers what feels good over what is right, they begin to ignore the **Muhkamat** (see below)— the clear, foundational teachings — and instead follow whatever aligns with their personal comfort. This weakens discipline, alters priorities, and slowly reshapes the religion around human wants rather than divine instruction.
2. People often gravitate toward interpretations that justify their lifestyle, beliefs, or cultural habits. This leads to:
    - cherry-picking verses
    - stretching meanings
    - ignoring context
    - favouring the **Mutashabihat** (see below) over the clear verses.
    - How ambiguous verses are misused

3. **Desires Fuel Sectarianism**

When groups insist on their own preferred interpretations, they form separate identities. What begins as a difference of opinion becomes:

- rivalry
- division
- sects
- competing claims to authority

This is exactly what Qur'an 42:13 warns against.

4. **Desires Make People Resist Discipline**

True religion requires:

- self-control
- sacrifice
- humility
- obedience

But desires push toward ease, indulgence, and shortcuts. When people resist the discipline of revelation, they begin to reshape the religion to suit their comfort.

5. **Desires Open the Door to Innovation and Alteration**

When desires dominate, people introduce new practices, beliefs, or rituals that were never part of the original religion. These innovations often begin small but eventually become widespread, overshadowing the authentic teachings.

The verse above ***(42:13)*** declares that **Islam is the unbroken chain of divine guidance, the same religion taught by all prophets, preserved in its final and complete form in the Qur'an**.

As mentioned earlier in the discussion on the **Qur'an**, the verse (**17:88)** makes it clear that the **"Lawh"** — the **Noble Qur'an (لَقُرْآنٌ كَرِيمٌ)** — is **Mahfūz**, meaning **perfectly preserved and protected**, described elsewhere as being in a **well-guarded Book (فِي كِتَابٍ مَكْنُونٍ)**.

It cannot be changed, and even if tried, the change will stick out like a sore thumb. Why? Because there would hardly be a country in the world or even a city, big or small, without “Hafiz-e-Quran” (a memoriser). These people recite the Qur`an or parts of it on a daily basis in congregational prayers as well as on an ad hoc basis. If one Hafiz, during the recitation, makes even the smallest recitational error, there’s almost always someone else in the congregation who will instantly stop the reciter to either put the mistake right or remind him of the correct word or verse. This has been going on since the very first ayat was revealed and will most certainly be the case until the end of time. In fact, it is virtually impossible to change any chapter, any verse, or even a single word of the Qur`an. The construct has been succinctly put by Umar Khayyam in one of his quatrains:

“The Moving Finger writes; and, having writ,
Moves on: nor all thy piety nor wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it.”

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Mutashabihat & Muhkamat

(مُتَشَابِهَات) (مُحْكَمَاتٌ)

The Qur'anic ayat are either **(مُحْكَمَاتٌ) Muhkamat** or **(مُتَشَابِهَاتٌ) Mutashabihat**. The difference between the two is:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

3:7 ***It is He Who has revealed the Book to you. Some of its verses are absolutely clear and lucid, and these are the core of the Book*** (Shariah)***. Others are ambiguous. Those in whose hearts there is perversity, always go about the part which is ambiguous, seeking mischief and seeking to arrive at its meaning arbitrarily, although none knows their true meaning except Allah. On the contrary, those firmly rooted in knowledge say: 'We believe in it; it is all from our Lord alone.' No one derives true admonition from anything except the men of understanding.*** (Surah Ali'Imran)

The Muhkamat are the verses of the Qur'an that are clear, firm, and decisive. Their meanings are straightforward, and they form the foundation of the religion. These verses establish the core beliefs — such as **Tawḥīd** — and lay down the essential laws and moral principles. Anyone reading them understands exactly what Allah (سُبْحَانَهُ وَتَعَالَى) is commanding or prohibiting.

The Mutashabihat, on the other hand, are verses whose meanings are not immediately obvious. They may speak about the unseen, use symbolic language, or describe

realities that only Allah fully knows. These verses are not meant to confuse; rather, they remind us of the limits of human knowledge and the need for humility when approaching divine revelation.

Allah (سُبْحَانَهُ وَتَعَالَى) then describes two types of people:

- Those with sincere hearts, who accept the Mutashabihat as part of Allah's wisdom and interpret them in light of the clear Muhkamat.
- And those with a diseased intention, who chase after the ambiguous verses to create confusion, division, or false interpretations.

Category	Muhkamat (مُحْكَمَاتٌ)	Mutashabihat (مُتَشَابِهَات)
Definition	**Clear, decisive verses** with straightforward meaning	**Ambiguous or multi-layered verses** whose full reality is known only to Allah
Clarity	Unambiguous; easily understood	Not immediately clear; may have symbolic or deeper meanings
Purpose	Form the **foundation** of belief, law, and guidance	Test sincerity; invite reflection; remind humans of their limits
Examples	Tawḥīd, prayer, charity, moral laws, clear commandments	Descriptions of the unseen, metaphors, divine attributes, end-time imagery
Interpretation	Requires basic understanding; meaning is stable	Requires caution, humility, and interpretation guided by Muhkamat

Category	Muhkamat (مُحْكَمَاتٌ)	Mutashabihat (مُتَشَابِهَات)
Risk of Misuse	Very low — meanings are fixed	High — people with ill intentions may twist them to create confusion
Who Knows the Full Meaning?	Humans can fully grasp them	Allah alone knows the ultimate reality; scholars understand general meanings
Role in the Qur'an	Serve as the **core pillars** of the Book	Complement the core by expanding spiritual depth and reflection

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Mutashabihat

مُتَشَابِهَاتٌ

Mutashabihat are Qur'anic verses whose meanings are not immediately clear, may have multiple interpretations, or use symbolic language. Some of these meanings are known only to Allah, while others can be understood by scholars.

In Surah Al-Imran, as in ayah:

هُوَ الَّذِیۡۤ اَنۡزَلَ عَلَیۡکَ الۡکِتٰبَ مِنۡهُ اٰیٰتٌ مُّحۡکَمٰتٌ هُنَّ اُمُّ الۡکِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ

3:7 ***It is He Who has revealed the Book to you. Some of its verses are absolutely clear and lucid, and these are the core of the Book*** (Shariah)***. Others are ambiguous...***

In the ayah ***(3:7)*** above, Allah (سُبْحَانَهُ وَتَعَالَى) says that the Mutashabihat are interpreted by the people "***firmly rooted in knowledge*** (وَالرَّاسِخُونَ فِي الْعِلْمِ)," referring to the Prophets and people with deeper understanding of the Qur`an. After hearing the ayah (3:7), the Jews could not contain their delight. They had always wanted to stir things up amongst the Muslims, especially the new converts. Being the people of the Book, the Jews always considered themselves superior and above everybody else, i.e., the non-Jews, including the Christians, also the people of the Book. In any case, they were more intimidated by the Qur'anic ayat than any other scrolls. That is because the Qur'an ayat resembled or coincided with their own (original) teaching, from which they had deviated to a larger extent. Only the arrogance and devilish ego prevented them from admitting it.

They could not bear to lose their intellectual dominance over anybody else. In their reprisal, they would

pick words like (مُتَشَابِهَات) “mutashabihat” and start nitpicking in order to demean the Message (of the Qur`an).

Some critics may argue, why add (مُتَشَابِهَات) mutashabihat, if they are not clear in their meanings?' The answer is, without mutashabihat, we will all be terrified of death or ageing. We will lack direction and have nothing to aim at or look forward to. It is the thought of Heaven which keeps the believers’ enduring hardships and anxieties. Just because we have not seen heaven does not mean that it doesn’t exist. The visualisation of paradise alone keeps us going.

لَوْ أَنْزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

59:21 Had We sent this Quran down on a mountain, you would have seen it trembling, crumbling in awe of Allah. These parables We cite for the people, so that they may reflect.

The ayah (59:21) says a great deal more about Mutashabihat than we dare to realise. The verse’s imagery calls us to a deeper level of **reflection**. Although we may recite the **Qur’an** regularly, how often do we truly pause to contemplate its meaning? No one has ever seen a mountain tremble, yet Allah uses this image to show that the **status and gravity** of revelation are so immense that even a mountain—one of the strongest creations—would crumble under its burden. This “weight” is not physical, measured in stones or litres, but a **spiritual and intellectual weight**, pointing to the profound depth of the Qur’an and the level of contemplation **(يَتَفَكَّرُونَ)** it demands from the human heart and mind.

The parable means that if a huge creation like a mountain had the sense and knowledge that it had been made responsible and accountable, like man, before Allah Almighty, for its deeds, it would have trembled from the fear of it.

The **Mutashabihat** are inherently difficult to define, because one person’s explanation can easily differ

from another's. Their purpose is not to provide detailed descriptions, but to give humanity a *minimum essential insight* into the nature of the universe — its origin, its end, humanity's place within it, and above all, the reality of life after death. At times, these verses can be overwhelming, sending the imagination in many directions, yet they also illuminate the deeper meaning of existence. The fact that we have not witnessed a particular event does not mean it never occurred or will not occur; the unseen remains part of the divine truth that these verses point toward.

Fitrah (الفطرة)

The **Fitrah** (الفطرة) is the pure, original nature upon which Allah (سُبْحَانَهُ وَتَعَالَى) created every human being — a nature that instinctively recognises His **Oneness** and inclines toward truth, sincerity, and submission. In this state, the soul carries the imprint of the primordial **covenant**, the moment when all of humanity testified to Allah as their Lord. Though we cannot consciously recall that oath, its echo remains embedded within the human heart, forming the spiritual baseline from which faith naturally arises. This is why both the **Shahadah** and **Islam** itself are described as expressions of fitrah — they align perfectly with the inner truth already placed within us. The Prophet ﷺ explained this reality in authentic Ahadith, saying that every child is born upon this pure nature, and it is the surrounding environment — parents, culture, and society — that later shapes the child into a Jew, Christian, or Magian. He likened this to an animal giving birth to a perfectly formed offspring, only for humans to alter it afterwards due to inherited customs and superstitions. In the same way, the human soul begins in a state of clarity and innocence, recognising its Creator, and it is only external influences that cloud or distort this inner light. Thus, fitrah stands at the heart of divine guidance: a

reminder that faith is not something foreign imposed upon the human being, but the natural truth to which the soul returns when freed from distortion.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ

30:30 (O Prophet and his followers)***, turn your face single-mindedly to the true Faith and adhere to the true nature on which Allah has created human beings. The mould fashioned by Allah cannot be altered. That is the True, Straight Faith, although most people do not know.***

The verse (30:30) is one of the central verses on Fitrah. That is, Allah (سُبْحَانَهُ وَتَعَالَى) commands the Prophet ﷺ to turn fully toward the religion in a state of pure uprightness, describing this as the Fitrah of Allah upon which He created all people, with no change in Allah's creation. This verse establishes that **Islam is not an external system imposed on humanity**, but the natural religion that aligns with the deepest structure of the human soul.

This verse is the Qur'an's most explicit statement that:

- Every human being is born with a natural inclination toward Allah (سُبْحَانَهُ وَتَعَالَى)
- Faith is a return to one's original state
- Deviation occurs through external influences, not internal deficiency
- Revelation is a reminder, not an imposition

It ties directly to the hadith in Bukhari and Muslim that ***every child is born upon the Fitrah, and it is the environment that later shapes their identity***.

The Qur`an and the above Ahadith are quite clear that Islam is the natural way of life and Shahadah is the very foundation on which Islam is built on. Allah **(سُبْحَانَهُ وَتَعَالَى)** took a covenant from all children of Adam even before they were put on Earth. This covenant is believed to have left an everlasting imprint on the human soul. It is associated with the divine spirit which Allah **(سُبْحَانَهُ وَتَعَالَى)** breathed into Adam.

We tend to overlook our innate nature, but only Islam can help us rediscover and reconnect with their inner nature, i.e., **Fitrah.** And re-establishing our relationship with Allah **(سُبْحَانَهُ وَتَعَالَى)**.

The verse above ***(7:172)*** describes one of the most profound scenes in human pre-existence: the moment when every soul was brought forth and made to testify to the **Lordship of Allah**. The verse portrays Allah (سُبْحَانَهُ وَتَعَالَى) drawing out all descendants of **Adam** from his loins and addressing them directly with the question: ***"Am I not your Lord?"*** Every soul responded with a clear and instinctive affirmation: ***"Yes, indeed, we testify."*** This moment forms the foundation of the **Fitrah** (see below) — the innate recognition of Allah embedded within every human being before birth.

Classical commentators explain that this covenant was not symbolic but a real event in the unseen realm, and its imprint remains within the human heart as an inner compass pointing toward truth. The Prophet ﷺ reinforced this understanding in authentic **Ahadith**, especially the narration in Bukhari and Muslim stating that *every child is born upon the natural disposition, and it is external influences — parents, culture, and environment — that later shape the child into other identities*. This hadith is treated by scholars as a direct commentary on ***(7:172)***, showing that the covenant manifests in earthly life as the human inclination toward belief in one God.

The verse concludes by explaining the purpose of this pre-earthly testimony: so that no human being can claim ignorance of their Creator, nor blame their ancestors for misguidance. The covenant ensures that accountability is personal, because the knowledge of Allah is woven into the very structure of the soul. Thus, ***(7:172)*** stands as a reminder that guidance is not foreign to human nature; it is a return to the truth that every soul once acknowledged in the presence of its Lord.

The verse ***(7:173)*** continues the scene of the primordial covenant and explains why no human being can claim innocence by blaming their ancestors. The verse shows Allah (سُبْحَانَهُ وَتَعَالَى) anticipating the excuses people might offer on the Day of Judgement. After all souls testified in 7:172 that Allah is their Lord, some might still argue: *"We only followed the ways of our forefathers; they were the ones who committed shirk before us, and we were merely their descendants. Should we be punished for what they did?"*

The Qur'an closes the door on this excuse by reminding humanity that each soul carries its own imprint of the **Fitrah** and the primordial **covenant**. This inner testimony means that every person has an innate awareness of Allah (سُبْحَانَهُ وَتَعَالَى), independent of upbringing or culture.

According to several traditions, this event took place at the time of the creation of Adam. Apart from the prostration of the angels before Adam and the proclamation that man would be God's vicegerent on earth, all the future progeny of Adam were gathered, and were endowed with both existence and consciousness in order to bear witness to Allah's Lordship. The best interpretation of this event is found in a statement by, 'Ubayy b. Ka'b, who has probably given the substance of what he had heard from the Prophet (ﷺ): *Allah* (سُبْحَانَهُ وَتَعَالَى) *gathered all human beings, divided them into different groups, granted them human form and the faculty of speech, made them enter into a covenant, and then making them witnesses against themselves He asked them:* ***'Am I not your Lord?****' They replied: 'Assuredly you are Our Lord.' Then Allah* (سُبْحَانَهُ وَتَعَالَى) *told them: 'I call upon the sky and the earth and your own progenitor, Adam, to be witness against you lest you should say on the Day of Judgement that you were ignorant of this. Know well that no one other than Me deserves to be worshipped and no one other than Me is your Lord. So do not ascribe any partner to Me. I shall send to you My Messengers who will remind you*

of this covenant which you made with Me. I shall send down to you, My Books.' In reply all said: 'We witness that You are Our Lord and our Deity. We have no lord or deity other than You.' (Ahmad b. Hanbal, Musnad, vol. 5, p. 135 - Ed.)

If someone considers calling all human beings together in one assembly impossible, that will show the woeful paucity of his imagination. For if someone accepts that Allah (سُبْحَانَهُ وَتَعَالَى) has the power to create countless human beings in succession, there is no reason to suppose that He (سُبْحَانَهُ وَتَعَالَى) did not have the power to create them all at some given moment prior to the creation of the universe, or that He will be unable to resurrect them all at some given moment in the future. Again, it stands to reason that at a time when Allah (سُبْحَانَهُ وَتَعَالَى) wanted to designate man as His vicegerent on earth after endowing him with reason and understanding, He (سُبْحَانَهُ وَتَعَالَى) took from him an oath of allegiance. The problem is with "**recall**." We cannot remember this oath (covenant) because, according to some commentators, Allah (سُبْحَانَهُ وَتَعَالَى) has erased the entire occurrence from our memories. Javed Ahmad Ghamidi, on the other hand, in his Mezan, suggests that "the essence of the covenant remains etched on our hearts and ingrained in our souls, impervious to erasure." This makes more sense and also verified in man's natural instincts, i.e., deep down, we all know that there is only One God (سُبْحَانَهُ وَتَعَالَى) who we call for help in times of crisis. As a matter of fact, we remind ourselves about the Covenant in each "Jalsa," a sitting position, during the Salah, when reciting **(التحيات)** "At-Tahiyyat" Tashahhud:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
،وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"**I bear witness that there is no god except Allah**, and I bear witness that Muhammad is His servant and His messenger."

The covenant includes:

Obligations: Muslims are required to fulfil their promises and obligations as part of their covenant with Allah (سُبْحَانَهُ وَتَعَالَى). This includes adhering to the Five Pillars of Islam, which are the primary practices of the faith.

Moral Conduct: Upholding justice, honesty, and integrity in all dealings is emphasized as part of fulfilling one's covenant with Allah (سُبْحَانَهُ وَتَعَالَى).

Accountability: Breaking a covenant is considered a serious matter, and individuals are accountable to Allah (سُبْحَانَهُ وَتَعَالَى) for their actions.

The covenant in Judaism

There are a number of covenants referred to as the "**Brit**". Each of these signifies a special relationship between God and His people, with different commitments and promises involved. For example:

- **Abrahamic Covenant** is the first covenant made by God with Abraham, promising him descendants as numerous as the stars and the land of Canaan for his people. It marks the practice of circumcision as a sign of the agreement.
- **Sinai Covenant** delivered through Moses. It includes the giving of the Torah (the first five books of the Hebrew Bible) and the Ten Commandments. This covenant establishes the laws and commandments the Israelites are to follow.
  In fact, all human beings are bound in a covenant with God and a Day will come when they will be made to answer how well they were able to observe that covenant.
- **Davidic Covenant** was made with King David, promising that his lineage would have an everlasting dynasty, which in Jewish eschatology is believed to culminate with the coming of the Messiah from David's line.

- **Noachian Covenant** with Noah promises that God will never again destroy the earth with a flood and is symbolized by the rainbow.

The Covenan in Christianity

A **covenant** in Christianity generally refers to a solemn agreement or promise between God and humanity. A **covenant** concept is absolutely central to Christian theology. In fact, the entire Christian Bible is structured around covenants, and Christian scholars often describe the faith as a "covenant relationship" between God and humanity. The key strands of this idea, especially the **Old Covenant** (Mosaic) and the **New Covenant** through Jesus Christ. Theology, the concept of a "**covenant**" is quite significant and has parallels with both Islamic and Judaic traditions.

The New Covenant is a central concept in Christianity, referring to the promise of salvation through Jesus, (Isa عَلَيْهِ ٱلسَّلَامُ). It signifies a new relationship between God and humanity, based on Jesus' sacrificial death and resurrection. Christians believe that this new covenant fulfils and surpasses the previous ones, establishing a direct relationship with God through faith in Jesus.

The Covenant
(میثاق ألستُ)

The Covenant is an oath mankind took when Allah (سُبْحَانَهُ وَتَعَالَى) created mankind. The creation includes the first-to-last man born before the first blowing of the trumpet. Those who think that "The first-to-last" man may sound far-fetched, are in fact, undermining Allah's powers and His workings. (See below a chapter on "Three Blowings of Trumpet") The covenant is all about **"Wahdiat" (وحدیت)**, i.e., **(توحید)** Tawḥīd. It is also mentioned in both Taurat and Injil, but the concept is either misinterpreted or misunderstood from that of given in the Qur`an.

١٧٢ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ

١٧٣ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

7:172-73 And when Your Lord summoned the descendants of Adam, and made them testify about themselves. "Am I not your Lord?" They said, "Yes, we testify." Thus, you cannot say on the Day of Resurrection, "We were unaware of this."

Nor can you Say, "Our ancestors practiced idolatry before; and we are their descendants who came after them; will you destroy us for what the falsifiers did?"

The scene described in ***(7:172-173)*** forms one continuous moment in the Qur'an's account of human origins, revealing how **Fitrah**, the primordial **covenant**, and personal accountability are woven together. Allah (سُبْحَانَهُ وَتَعَالَى) describes gathering all human souls before their earthly existence and making them testify to His Lordship —

a testimony that imprints itself upon the human nature and becomes the spiritual foundation of **Tawḥīd**. This inner recognition is the essence of fitrah, a truth embedded so deeply that even if forgotten consciously, it continues to whisper within the human heart. Immediately after this, the Qur'an anticipates the excuses people might raise on the Day of Judgement: that they merely followed the religion of their forefathers, or inherited their errors without understanding. Verse 7:173 closes the door on such claims by reminding humanity that each soul carries its own imprint of the covenant, its own innate awareness of the truth, and therefore its own responsibility to seek guidance rather than blindly imitate inherited customs. In this way, the two verses together establish that divine guidance is not foreign to human nature but resonates with the deepest layer of the self, and that accountability rests on this inner knowledge which no upbringing, culture, or ancestry can erase.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Mir`aj (معراج)

سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَا

17:1 ***"Transported His Servant one night from the Masjid-i-Haram to the distant Temple,"***

The word ***miʿrāj* (معراج)** comes from a root meaning *to ascend*, and classical sources describe it as a literal, physical journey undertaken by the Prophet ﷺ in a single night. Miʿrāj (معراج) is the *Ascension* of the Prophet Muhammad ﷺ from Jerusalem into the heavens — a central miracle in Islam that reveals the honour of the Prophet, the reality of the unseen world, and the direct relationship between Allah and His Messenger. It is paired with **Isrā'**, the Night Journey from Makkah to Jerusalem. Together, they form one of the most significant spiritual events in Islamic history.

The significance of this journey is immense: after the affirmation of **(تَوْحِید) Tawḥīd**, no act of worship holds greater weight in Islam than **Ṣalāh**. It was during this blessed ascent that the command to perform the five daily prayers was finalised, establishing them as the central pillar of a believer's life.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

17:1 ***Holy is He Who carried His servant by night from the Holy Mosque*** (in Makkah) ***to the farther Mosque*** (in Jerusalem) ***whose surroundings We have blessed that We might show him some of Our Signs. Indeed He alone is All-Hearing, All-Seeing.*** (Surah al-Isra)

The event referred to in this verse is known as (معراج) **Miraj** and **Isra**. According to authentic ahadith, the incident took place about a year before Hijrah. The companions, 25 in total, have shared its details in traditional and biographical literature.

The object of the journey, as stated here, was that Allah (سُبْحَانَهُ وَتَعَالَى) willed to show His servant, the Prophet Muhammad (ﷺ), some of His signs. These include the description of (يوم القيامة) "Yaum al-Qiyamah", (جنت اور جہنم) "Heavens and Hell", (شَجَرَةُ الزَّقُّومِ) "Cursed Tree", which is deep in the depths of Hell, and the (سِدْرَةِ الْمُنْتَهَىٰ) "Lote-Tree". The Prophet ﷺ shown the realities of the Hereafter — giving Muslims a vivid sense of the world beyond.

Re: (سِدْرَةِ الْمُنْتَهَىٰ) "Lote-Tree" Incidentally, an Iraqi scholar, Allamah Mahmud **al-Alusi**, says that **(**سِدْرَةِ الْمُنْتَهَىٰ**) is where man's knowledge comes to an end**.

The most intriguing aspect of this event is that so much was shown to the Prophet Muhammad (ﷺ) in the blink of an eye, as if the time was frozen. This is the third time the impression "time frozen" is referred to in the Qur`an. First, when the heavily ornamented throne with (بلقيس) "Bilqis, or the Queen of Sheba, was transported from Yamen to Jerusalem in the presence of the Prophet Sulaimon (عَلَيْهِ ٱلسَّلَامُ) in the blink of an eye. (Surah an-Naml 27:20-44)
Second, when the sleepers of the cave woke up after about 300 years and thought they slept for only a few hours or half a day. (Surah al-Kahf 18:9-26)

What was revealed to the Prophet Muhammad (ﷺ) during the night journey (معراج) is beyond intellectual capacity. The Qur`an does not give any details other than given in the ayah (17:1) above, further details are found in the Ahadith of Anas bin Malik, Malik bin Saasaah, Abuzar Ghifari, and Abu Hurairah (Allah be pleased with them all), who have related details of the event. Besides them, Umar, Ali, and Abdullah bin Masud (Allah be pleased with them) have also related some parts of this event. The summary of the event is:

[One night the Angel Jibril transported the Holy Prophet on al-Buraq from Masjid-i-Haram to Masjid-i-Aqsa (the Temple). There the Holy Prophet offered his prayers along with the other Prophets. Then he took him towards the higher spheres, where he met some of the great

Prophets in different spheres. At last, he reached the Highest Place in the Heavens, and was received in audience by Allah. It was there that besides other important instructions five daily Prayers were prescribed. Then he returned to the Temple and from there came back to Masjid-i-Haram.

During this Journey, according to many traditions, Paradise and Hell were shown to him. We also learn from authentic traditions that on the following day when he mentioned this event, the disbelievers of Makkah scoffed at him, and some of the Muslims also were sceptical about this.]

There are different versions of this Journey. Some say that this happened in a dream, while others are of the opinion that the Holy Prophet was fully awake and went on the Journey with his own physical body; some others say that it was merely a mystic vision which was shown to him. The opening words of this verse: "**Glory be to Him, who transported His Servant..."** however, clearly show that it was a super-natural event which was brought about by the unlimited power of Allah (سُبْحَانَهُ وَتَعَالَى). The words **"transported His servant one night"** also show that this was not a dream or a vision but a physical journey in which Allah arranged that the Holy Prophet should make observation of His Signs with his physical eyes. Therefore, one is bound to admit that this was not a mere spiritual experience but a physical journey and visual observation which Allah arranged for His Prophet.

It is strange that some people are of the opinion that this extraordinary journey could not be possible, but now when man with his very limited power has been able to reach the moon, it is absurd to deny that Allah with His limitless powers could enable His Messenger to make this journey in the extraordinary short time it took.

A detailed account of the event is explained in the Sahih Hadith Narrated by Anas and Abu Dhar, in al-Bukhari

(1636): (**Dhar** is venerated by Shia Muslims as one of the Four Companions, of Ali ibn Abi Talib.)

Allah's Messenger (ﷺ) said, "While I was at Makkah, the roof of my house was opened, and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven. When I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate)', and the gatekeeper asked, 'Who is it?' Gabriel answered, 'Gabriel'. He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad is with me'. He asked, 'Has he been called?' Gabriel said, 'Yes'. So, the gate was opened, and we went over to the nearest heaven, and there we saw a man sitting with some people on his right and some on his left. When he looked toward his right, he laughed, and when he looked toward his left, he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam, and the people on his right and left are the souls of his offspring. Those on his right are the people of paradise, and those on his left are the people of hell, and when he looks towards his right, he laughs, and when he looks towards his left, he weeps.' Then he ascended with me till he reached the second heaven, and he (Gabriel) said to its gatekeeper, 'Open the gate.' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.

Anas said: *"Abu Dhar added that the Prophet (ﷺ) met Adam, Idris, Moses, Jesus, and Ibrahim (عَلَيْهِ ٱلسَّلَامُ); he (Abu Dhar) did not mention in which heaven they were, but he mentioned that he (the Prophet (ﷺ)) met Adam in the nearest heaven and Ibrahim in the sixth heaven. Anas said, "When Gabriel and the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet (ﷺ) asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet (ﷺ) added, "I passed by Moses, and he*

said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus, and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Ibrahim, and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Ibrahim. The Prophet (ﷺ) added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet (ﷺ) said, "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses, who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' So, I went back to Allah and requested a reduction, and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord, as your followers will not be able to bear it.' So, I returned to Allah and requested further reduction, and half of it was reduced. I again passed by Moses, and he said to me, 'Return to your Lord, for your followers will not be able to bear it. So, I returned to Allah, and He said, 'These are five prayers, and they are all equal to fifty (in reward) for My Word does not change.' I returned to Moses, and he told me to go back once again. I replied, 'Now I feel shy about asking my Lord again.' Then Gabriel took me till we reached Sidrat al-Muntaha. Then I was admitted into Paradise, where I found small tents or walls made of pearls, and its earth was made of musk."

The Cursed Tree
(شَجَرَةُ الزَّقُّومِ)

(لِنُرِيَهُ مِنْ آيَاتِنَا) 17:1 "**so that we might show him some of Our Sings**." The word **(الزَّقُّومِ)** *Zaqqūm* itself carries a sense of something **repulsive and harmful**. **The tree (شَجَرَةُ الزَّقُّومِ) "shajarat alzzqqumi"** is one of the symbolic punishments for evil deeds.

أَذَٰلِكَ خَيْرٌ نُزُلًا أَمْ **شَجَرَةُ الزَّقُّومِ**

37:62 ***Is this also the Tree of Bitterness?*** (as-Saaffat)

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ

37:64 ***It is certainly a tree that grows from the bottom of Hell.***

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ

37:65 ***Its fruits are like the devils' heads.***

(زقوم) "az-Zaqqum", is suspected to be a cactus species from the bottom of Hell. Some scholars describe it as a thorny plant with fruits shaped like devil's heads. It has a bitter taste, an obnoxious smell, and sheds milk-like juice when cut. The inhabitants of hell are forced to eat from it, causing their bodies to tear apart internally. Surah ad-Dukhan mentions the cursed tree (az-Zaqqum) as:

٤٣ إِنَّ شَجَرَتَ **الزَّقُّومِ** ٤٤ طَعَامُ الْأَثِيمِ

44:43-44 ***The Tree of Bitterness.***
The food of the sinner.

According to Umar Sulayman al-Ashqar, a leading Salafi scholar and professor at the University of Jordan **(died on August 10, 2021, aged 80–81)**, *"once the palate of the sinners is satiated, the fruit in their bellies churns like burning oil"* In Surah al-Isra, Allah (سُبْحَانَهُ وَتَعَالَى) is warning the non-believers with (شَجَرَتَ الزَّقُّومِ) and its fruit for their consumption.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

17:60 O Muhammad! ***We told you at the very beginning that your Lord is encircling these people. And We made what We have shown you now*** (in Mi'raj) ***and also the Tree which has been cursed in the Qur`an as a trial for these people. We are giving them warning after warning but each warning helps only to increase their insurrection.***

The term **(الرُّؤْيَا) *ru'yā*** refers to *seeing with one's own eyes*, indicating a direct, conscious vision rather than a symbolic dream. In this context, it conveys the meaning: *"We have now shown you openly."* This wording highlights that the Prophet ﷺ was shown both realms — the earthly and the heavenly — with full awareness. For this reason, scholars affirm that the **Mi'rāj** was not merely a dream or spiritual vision, but a **real, physical event** granted to the Prophet ﷺ by Allah.

As for **az-Zaqqum (الزقّوم)**, the tree of punishment in Hell, there is no direct equivalent in the Bible. Some scholars have speculated about a possible conceptual link to the **"tree of the knowledge of good and evil"** mentioned in Genesis (Ch. 2–3), but this connection remains uncertain and highly debated. The two trees differ in description, purpose, and theological meaning.

Sidrat-al-muntaha
(سِدْرَةِ الْمُنْتَهَىٰ)

Sidrat al-Muntahā (سِدْرَةُ الْمُنْتَهَىٰ) is the Lote Tree at the Utmost Boundary — a real, majestic tree located in the seventh heaven, marking the final limit of creation and the point beyond which no angel, including Jibrīl (علیه السلام), may pass. It is one of the most awe-inspiring stations mentioned in the Qur'an and described in detail during the Miʿrāj, the heavenly ascent of the Prophet Muhammad ﷺ.

A boundary where **all created knowledge ends.** A station beneath the ʿ**Arsh (Throne of Allah).** A place of overwhelming beauty, light, and **divine signs**.

لِنُرِيَهُۥ مِنْ ءَايَـٰتِنَآ

17:1 ***"so that we might show him some of Our Sings."*** (Isra)

According to authoritative sources, it is a **real, physical tree** of extraordinary form, with leaves "as large as elephant ears" and fruits "like great vessels." Sidrat al-Muntahā (سِدْرَةُ الْمُنْتَهَىٰ) stands at The **edge of the seventh heaven.** The point where **Jibrīl stopped** during the Miʿrāj. The boundary between the created world and the realm of the Divine Command.

Sidrat al-Muntahā (سِدْرَةُ الْمُنْتَهَىٰ) is mentioned explicitly in Surah al-Najm: (53:14–18):

عِنْدَ سِدْرَةِ الْمُنْتَهٰى ١٤

53:14 ***"By the Lote Tree of the Utmost Boundary"***

عِنْدَهَا جَنَّةُ الْمَاْوٰى ١٥

53:15 ***"Near it is the Garden of Refuge"***

اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰىۙ ١٦

53:16 ***"When there covered the Lote Tree that which covered it"***

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ١٧

53:17 "The sight of the Prophet did not swerve nor transgress"

لَقَدۡ رَاٰی مِنۡ اٰیٰتِ رَبِّہِ الۡکُبۡرٰی ۱۸

53:18 "He certainly saw the greatest signs of his Lord"

These verses describe the Prophet's ﷺ vision of the heavenly realms and the overwhelming splendour surrounding the tree.

During this Night Journey, the Prophet ﷺ ascended through the heavens with Jibrīl. Upon reaching Sidrat al-Muntahā (سِدْرَةُ الْمُنْتَهَىٰ), Jibrīl stopped and said: "***If I go beyond this point, I will burn***." This indicates that the Prophet ﷺ was honoured with a nearness that no other created being attained. Islamic scholarship explains that this tree marks the **ultimate limit of angelic knowledge**, beyond which only Allah's command extends.

This is the point where the Holy Prophet's second meeting with Gabriel **(جبریل)** in which he appeared before him in his real shape and nature. It was from this point the Prophet ﷺ continued alone. It was at this point Allah (سُبْحَانَهُ وَتَعَالَى) ordained the five daily prayers. This makes Sidrat al-Muntahā (سِدْرَةُ الْمُنْتَهَىٰ) a symbol of **<u>The Prophet's unparalleled rank</u>**. The boundary between creation and the Divine. The moment when Ṣalāh became the central pillar of Islam.

A 19th-century Iraqi scholar, Allamah Mahmud al-Alusi (1802–1884), in his "Ruh al-ma'ani fi tafsir al-Qur`an," calls it a state where the knowledge of every learned man and angel comes to an end. This is the point, where the angel Gabriel said to the Prophet Muhammad (ﷺ) "We are not allowed beyond this point."

Did the Prophet (ﷺ) see Allah (سُبْحَانَهُ وَتَعَالَى)?

In Sahih Muslim (**kitab al-Iman**), Abdullah bin Shaqiq, on the authority of Hadrat Abu Dharr Ghifari, says that he asked the Holy Prophet (ﷺ), "***Did you ever see your Lord?" The Holy Prophet replied, "Between me and the sight of my Lord, there was light."***

Muhammad bin Ka'b al-Qurzi (a prominent follower of the Companions of the Prophet (ﷺ) states that when some of the Companions asked the Holy Prophet (ﷺ): ***Did you ever see your Lord? He replied, "I have not seen Him with the eye, but with the heart.***"

مَا عَذَّابَ الْفُؤَادُ مَا رَأَىٰ

53:11 The heart did not lie about what it saw.

During the Miʿrāj, when Allah (سُبْحَانَهُ وَتَعَالَى) declared in verse ***17:1*** **(لِنُرِيَهُ مِنْ آيَاتِنَا) "so that We might show him some of Our Signs"**, one of those signs was the **Prophet's ﷺ experience of nearness to Allah — not through physical sight, but through the inner vision of the heart.** The human eye depends on light and direction, but the heart and intellect remain receptive even when the senses fall silent. At that exalted station, the Prophet ﷺ knew with absolute certainty that he was in the presence of the One and Only.

In this sense, the prophet's ﷺ experience mirrors the spiritual encounter granted to Prophet Mūsā (عَلَيْهِ ٱلسَّلَامُ), who also perceived the Divine not through physical sight but through a profound, overwhelming awareness that surpassed the limits of ordinary perception:

(يٰمُوْسٰٓى اِنِّيْٓ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۙ)

28:30 "O Moses, verily I am Allah, the Lord of all creatures of the Universe."

The Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) was fully convinced that the same Being Who is speaking to him is, in fact, the Creator, Master, and Ruler of the whole system of the universe.

Did the Prophet (ﷺ) see Angel Jibrīl

ذُو مِرَّةٍ فَاسْتَوَىٰ

53:6 ***who is endowed with great wisdom.***

The word "**who**," **referring to Jibril** (عَلَيْهِ ٱلسَّلَامُ), Allah (سُبْحَانَهُ وَتَعَالَى), has chosen these words for Gabriel (عَلَيْهِ ٱلسَّلَامُ) because he possesses both intellectual and physical powers to the highest degree. The Hadith found in Bukhari (Kitab at Tawḥīd) A'ishah (رَضِيَ ٱللَّهُ عَنْهَا), referring to Gabriel, says, "*He always appeared before the Holy Prophet* (ﷺ) *in human form, but on this occasion, he had appeared in his natural self, as the whole horizon was filled with him*." (Sahih al-Bukhari, Hadith 3207)

The details of the Night Journey and Ascension were conveyed by the Prophet Muhammad ﷺ himself in the authentic ḥadīth literature, where he described the stages of the Miʿrāj, the heavens he passed through, and the signs shown to him by Allah (سُبْحَانَهُ وَتَعَالَى). Among the most profound elements of this journey is the Qur'anic affirmation that the Prophet ﷺ saw **Angel Jibrīl** (عَلَيْهِ ٱلسَّلَامُ) in his true, original form on **two distinct occasions**, both referenced in *Sūrat al-Najm*.

The **first vision** occurred **in Makkah**, shortly after the initial revelation in the Cave of Ḥirā'. At that moment, the Prophet ﷺ beheld Jibrīl filling the entire horizon, an overwhelming sight that marked the beginning of revelation. This encounter is described in *Sūrat al-Najm* ***(53:7–8)***: *"While he was at the highest horizon… then he drew near."* This vision was **not** part of the Miʿrāj; it took place **years before** the Night Journey and was the first time the Prophet ﷺ saw Jibrīl in his full, majestic form with six hundred wings stretching across the sky.

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ

53:7 ***He*** (Gabriel) ***stood poised in front when he was on the uppermost horizon.***

The horizon represents the eastern edge of the sky where the Holy Prophet (ﷺ) saw Gabriel (عَلَيْهِ ٱلسَّلَامُ) for the first

time. There are several authentic Ahadith which show that Gabriel (عَلَيْهِ ٱلسَّلَامُ) appeared in his true form, in which Allah (سُبْحَانَهُ وَتَعَالَى) created him. The **highest horizon (الأفق الأعلى)** is:

- The **furthest edge of the created universe** visible to any being.
- The place where **Jibrīl filled the entire horizon** with his true form.
- A boundary between the **seen world** and the **unseen realm**.

٨ ثُمَّ دَنَا فَتَدَلَّىٰ ٩ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ١٠ وَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

53:8-10 ***Then he came near, and hovered around. He was within two bows' length, or closer. Then he*** (Gabriel) ***revealed to the servant of Allah whatever he had to reveal.***

After appearing on the uppermost edge of the sky, Gabriel started advancing towards the Prophet (ﷺ) till he reached and hung suspended about him in mid-air. Then the angel bent down to him and came within just two bow-lengths, or even closer. Hadrat Abdullah bin Abbas and Hadrat Abdullah bin Mas`ud have taken the word (قَوْسَ 'qaus') as the distance between them was reduced to only two arm-lengths.

The **second vision** occurred during the Miʿrāj itself, when the Prophet ﷺ ascended through the heavens and reached the exalted station of **Sidrat al-Muntahā (سِدْرَةِ الْمُنْتَهَىٰ)**. This is the Lote Tree at the furthest boundary of creation, the point beyond which no angel may pass. Even Jibrīl stopped there, saying, "***If I go beyond this point, I will burn***," while the Prophet ﷺ continued alone, honoured with a nearness granted to no other being. It is here that the Qur'an states: *"And indeed he saw him on another descent, near the Lote Tree of the utmost boundary"* ***(53:13–14)***.

Classical scholars describe Sidrat al-Muntahā as the cosmic limit of created knowledge, a place of overwhelming beauty and divine light, beneath which lies

the Garden of Refuge. It is at this station that the Prophet ﷺ was shown the greatest signs of his Lord, and it was beyond this point that Allah ordained the five daily prayers — the central act of worship in Islam.

Together, these two visions form a unified theological testimony: the Prophet's ﷺ sight "did not swerve nor transgress," affirming the certainty of what he witnessed. The first vision established the truth of revelation at the dawn of prophethood, while the second crowned the Miʿrāj with a direct encounter at the highest boundary of creation.

Both moments highlight the unique rank of the Prophet ﷺ and the profound reality of the unseen world unveiled to him.

١٢ أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ١٣ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ١٤ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ١٥ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ١٦ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ١٧ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ١٨ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

53:12-18 Will you dispute with him concerning what he saw? And he saw him once again by the farthest Lote-tree, nearby which is <u>the Garden of Repose</u>. At that time the Lote-tree was covered with that which covered it. The sight was neither dazzled nor it exceeded the limit, <u>and he saw the greatest Signs of his Lord</u>.

We cannot grasp the exact reality of **"sidrah"**, nor does any human language contain a word that fully conveys what "sidrah" truly is. The nearest approximation is the ***lote tree***, but even this is only a symbolic translation, not a complete description of its heavenly nature.

"Muntahā" (الْمُنْتَهَىٰ) conveys the idea of the **furthest limit or ultimate boundary**, the point beyond which nothing in creation can pass. In the Qur'anic description of the Miʿrāj, it is at this exalted boundary that **Jannat al-Maʾwā (جَنَّةُ الْمَأْوَىٰ)** — **the Garden of Repose** — is described as being nearby, highlighting the sanctity and nearness of this celestial station.

Abd ar-Rahman ibn Nasir as-Sa'di, also known as **al-Si'di** (1889–1957), an influential Islamic scholar from Saudi Arabia, commented on ayah (**53:14 عِنْدَ سِدْرَةِ الْمُنْتَهٰى**) "***by the lote-tree at the farthest boundary***" in his Qur`anic commentary Tafsir al-karim. The Lotus Tree (سِدْرَةِ الْمُنْتَهَىٰ) of the Extremity is where we find ourselves. Al-Si'di suggests that *it is a huge tree (شَجَرَة) beyond the 7th heaven*. We call it the "**Sidrat al-Muntaha**" *because it marks the end of everything that ascends from the earth and everything that descends from the heavens*.

"Sidrat-al-muntaha" is the site (الْمَكَان al-makan), which is the Domain of the Pure and Beautiful Elevated Souls (مَحَلُّ الْأَرْوَاحُ الْعُلْوِيَّةُ الزَّكِيَّةُ الْجَمِيلِيَّة). This is where the Prophet Muhammad (ﷺ) saw Gabriel (عَلَيْهِ ٱلسَّلَامُ) in his true form for the second time.

George Sale, an 18th-century English scholar, quoted some other scholars when translating the Qur`an, commenting on: **إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ** ***"53:16 As there covered the Lotus Tree what covered it"*** The commentators, according to George Sale, *were referring to the host of angels themselves, who worship around the tree. Its splendour and glory exceed all description*. *Man could neither conceive of the Divine Glory and effulgence, nor could any human language adequately depict them*"

Scientists explain that everything in the universe — planets, stars, galaxies, and entire solar systems — is slowly moving toward regions of extremely strong gravity, such as **black holes**. In these places, gravity becomes so intense that space and time bend sharply. At the very centre, this bending becomes infinite, creating an edge beyond which

The ayah **(لَقَدْ رَأَىٰ مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى)** "***53:18…the greatest Signs of His Lord.***" refers to the **greatest, most awe-inspiring signs** that Allah (سُبْحَانَهُ وَتَعَالَى) allowed the Prophet ﷺ to witness during the **Miʿrāj (معراج)**. Classical mufassirūn treat this phrase as a summary of everything extraordinary the Prophet ﷺ saw in the highest heavens — **realities that no other human being has ever been shown**.

In the Qur'an, it is mentioned that **Prophet Mūsā** (عَلَيْهِ ٱلسَّلَامُ) asked to behold Allah directly. The divine reply was: **"Lan Tarānī" (لَن تَرَانِي)** — *"You will never be able to see Me."* The particle **لَن (lan)** expresses a firm negation, and **تَرَانِي (tarānī)** means *"you will see Me."* Together, the phrase signifies: ***"You cannot see Me in this worldly life."*** This statement is one of the clearest Qur'anic affirmations that the human being, in his earthly form, is incapable of bearing the direct vision of Allah (سُبْحَانَهُ وَتَعَالَى).

Likewise, the Prophet Muhammad ﷺ did not see Allah with his physical eyes during the Miʿrāj. Yet he possessed absolute certainty — through the vision of the heart and the clarity of intellect — that he was in the presence of his Lord. His experience was one of nearness, awareness, and divine signs, not direct physical sight, reflecting the same truth revealed to Mūsā (عَلَيْهِ ٱلسَّلَامُ): that the essence of Allah cannot be seen in this life, though His signs and His nearness can be profoundly experienced.

Thus, the ***miʿrāj* (معراج)** becomes the perfect synthesis of both truths:

- **Allah cannot be seen in this life** — as affirmed to Mūsā (عليه السلام).
- **The Prophet ﷺ was shown the greatest possible signs** — as affirmed in Sūrat al-Najm.

Together, they form a complete theological picture: **the Prophet ﷺ reached the highest limit of created perception, witnessed the greatest signs, and experienced a nearness to Allah unmatched by any other being**, all while remaining within the bounds set by divine wisdom.

(سِدْرَةِ الْمُنْتَهَىٰ) — the Lote Tree is exclusive to Islamic revelation. Neither the Bible nor the Torah contains the name, the description, the function, the cosmological role of this heavenly tree. Nothing in the Hebrew Bible, Old Testament, or New Testament

corresponds directly to the Qur'anic concept of a cosmic boundary tree in the seventh heaven.

The closest parallel might be the vision of the throne of God and the river of life in the book of Revelation **(Rev. 22:1-2; also Ezek. 47:1–12)**.

al-A`raf (the Heights)

al-Aʿrāf is another striking example of the mutashabih. The word '*al-Aʿrāf*' is usually translated as 'the Heights' or 'Elevations', referring to the raised barrier mentioned in ayah 7:46 which stands between Paradise and Hell. Yet its true nature remains unknown. Only on the Day of Resurrection will its reality be revealed. If it is a wall or elevated structure, the Qur'an does not disclose its form, size, or measurement — all of these remain part of the unseen.

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

7:46 ***And between the two there will be a (الْأَعْرَافِ) barrier, and on the Heights will be men who will recognize each person by his mark and will cry, out to the people of Paradise: 'Peace be to you. 'These will be the ones who had not yet joined them in Paradise, though they long to do so***

The Qur'an describes a (حِجَابٌ) **ḥijāb** — a partition — standing between Paradise and Hell. This barrier separates the two realms and prevents their inhabitants from crossing into one another's domain. Classical commentators describe it as a **wall or elevated ridge**, but its exact form is part of the unseen. These are the people who are neither righteous enough to enter Paradise nor wicked enough to he cast into Hell. They will, therefore, dwell at a place situated between the two.

Who are the People of al-Aʿrāf?

…recognised **"by their marks"** Classical tafsīr offers several views:

- Those whose good and bad deeds are equal, awaiting Allah's mercy.
- Righteous people placed there temporarily as honoured witnesses.

The Qur'an does not specify which interpretation is final, making al-Aʿrāf one of the mutashābihāt — matters whose full reality is known only to Allah.

Only Allah possesses complete and perfect knowledge of the unseen. As for al-Aʿrāf (الْأَعْرَافِ), the Qur'an does not disclose its depth, height, width, or the exact distance between the abodes of Paradise and Hell. This raises the question: Will human beings in the Hereafter be granted extraordinary sight or hearing to perceive those in other realms? The truth is **(واللہ أعلم)**. Such matters lie entirely beyond human understanding. The nature of al-Aʿrāf, its structure, and the abilities granted to its inhabitants are all part of the unseen. **Allah alone knows the reality and composition of al-Aʿrāf.**

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Muhkamat (مُحْكَمَاتٌ)

Muhkamāt (مُحْكَمَات) is the plural of ḥukm (حُكْم), meaning firm rulings, clear commandments, and the laws that establish order. Without these divinely-set boundaries, human life would fall into confusion and disorder. To protect mankind from chaos, Allah (سُبْحَانَهُ وَتَعَالَى) has granted the Muhkamāt—the foundations of the **Sharīʿah**—so that people may live with stability, justice, and peace.

These clear commandments guide a believer along Ṣirāṭ al-Mustaqīm (الصِّرَاطَ الْمُسْتَقِيم), the straight path that leads to the most desired destination: Paradise. The essential principles of the Muhkamāt have always remained the same throughout human history. Their roots stretch back to the earliest divine laws, including the well-known Seven Laws of Nūḥ (Noah), which formed the moral foundation for all communities that followed.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُودَ زَبُورًا

4:163 ***"We have revealed to you*** (O Muhammad) ***just as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes; and to Jesus, Job, Jonah, Aaron, and Solomon. And We gave David the Psalms."***

Allah (سُبْحَانَهُ وَتَعَالَى) reminds the Prophet ﷺ that revelation is not something new; it was given to earlier prophets such as **Noah**, the first major messenger after Adam. By listing prophets from different times and nations—Ibrahim, Ishaq, Yaqub, Isa, Ayyub, Yunus, Haroon, Sulayman—(peace be upon them all) Allah shows that all prophets carried the same essential message of (**تَوْحِيد**)

"Tawḥīd" i.e., worship Allah alone and follow His guidance. Mentioning that David was given the Zabur (Psalms) shows that earlier scriptures were also divine and respected. The verse comforts the prophet Muhammad (ﷺ) by placing him among a noble line of messengers, reminding him that hardship, rejection, and struggle were also faced by those before him.

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

2:285 The Messenger believes, and so do the believers, in the guidance sent down upon him from his Lord: each of them believes in Allah, and in His angels, and in His Books, and in His Messengers. They say: "We make no distinction between any of His Messengers. We hear and obey. Our Lord! Grant us Your forgiveness; to You we are destined to return."

When the verses ***(4:163)*** of *Sūrat al-Nisā'* and ***(2:285)*** of *Sūrat al-Baqarah* are read together, they illuminate a central truth about the nature of divine revelation:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ — ***"We make no distinction between any of His messengers."*** This statement is itself a **Muhkam** principle — clear, firm, and foundational. It affirms that all prophets were united in purpose, delivering the same essential message and the same core commandments. The variations found in different scriptures were not contradictions but **divinely-guided adjustments** suited to the needs, maturity, and circumstances of each community. These refinements continued until the revelation of **the final Scripture, the Qur'an**, to the Prophet Muhammad (ﷺ), which completed and perfected the divine law.

Tawḥīd as the Central Muhkam Principle

At the heart of every revelation lies **Tawḥīd (تَوْحِيد)** — **the absolute oneness of Allah**. This is the most decisive of all Muhkamāt, the unchanging axis around which every prophetic mission revolved. No prophet ever

preached anything other than the worship of Allah alone. This constancy across ages demonstrates that the Muhkamāt form the unchanging skeleton of divine guidance.

Deeds such as **ṣalāh**, **fasting**, and **zakāh** were present in all earlier revelations. Their **purpose** was Muhkam — fixed, universal, and timeless — while their **forms** were adapted according to the needs of each era. This distinction between *purpose* (Muhkam) and *form* (variable) is essential to understanding the evolution of divine law.

During the time of Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ), prayer followed the same fundamental principles of devotion that were later finalised through the teachings of the Prophet Muhammad (ﷺ). Ibrāhīm prayed facing the Kaʿbah, just as Muslims do today, and he performed ablution, reflecting the enduring importance of purity before worship. These practices show that the **Muhkamāt of worship** — sincerity, purity, direction, submission — remained constant, even as the outward details were refined.

Fasting, too, was a universal spiritual discipline. In the era of Prophet ʿĪsā (Jesus), fasting was deeply embedded in Jewish religious life. The Day of Atonement (Yom Kippur) required complete abstinence from food and drink, and many devout Jews fasted twice weekly. Prophet **ʿĪsā (عَلَيْهِ ٱلسَّلَامُ)** himself fasted for forty days and nights in the wilderness — a profound act of spiritual preparation and resistance to temptation. His example reinforced the Muhkam purpose of fasting: purification, repentance, and drawing closer to Allah (سُبْحَانَهُ وَتَعَالَى).

Over time, however, some monastic groups introduced extreme forms of self-denial that were never commanded by Allah. Practices such as self-inflicted pain and enforced celibacy were adopted as paths to purity, even though they had no basis in the original teachings of Prophet ʿĪsā (عَلَيْهِ ٱلسَّلَامُ). These innovations illustrate how human exaggeration can distort the balance of the

Muhkamāt, turning acts of devotion into burdens never intended by divine law.

The Qur'an lays down **the five fundamental principles** and the core acts of devotion that shape a Muslim's faith and daily life. These principles are observed in a recognised hierarchy of importance, reflecting their role in structuring the entire religious and moral order.

1. **Shahada:** The declaration of faith:
   اشْهَدُ انْ لآ اِلهَ اِلَّا اللهُ وَحْدَه لَا شَرِيْكَ لَه، وَ اَشْهَدُ اَنَّ مُحَمَّدً اعَبْدُهوَرَسُولُه
   "There is no god but Allah, and Muhammad is the Messenger of Allah." This proclamation affirms one's belief in the oneness of Allah and the Prophethood of Muhammad (peace be upon him).

2. **Salah** (Prayer)**:** Performing the five daily prayers at prescribed times: Fajr, Dhuhr, Asr, Maghrib, and Isha. Salah strengthens the connection between an individual and Allah.

3. **Zakat:** Giving a portion of one's wealth (typically 2.5% of savings) to those in need, promoting social equality and helping the less fortunate.

4. **Sawm** (Fasting)**:** Observing fasting during the month of Ramadan, refraining from food, drink, and other physical needs from dawn to sunset, as a form of spiritual purification.

5. **Udhiya (أضحية)** Qurbani (Sacrifice) / **Hajj** (Pilgrimage)**:** Undertaking the pilgrimage to Mecca at least once in a lifetime, if physically and financially able. This act demonstrates unity and submission to Allah.

These pillars serve as a guide for a Muslim's life, emphasizing devotion, discipline, and community support.

Shahadah (الشهادة)

The Shahādah (الشهادة) is the first pillar of Islam and the foundation of all belief and worship. It affirms the oneness of Allah and the Prophethood of Muhammad (ﷺ). The Qur'an describes humanity as having acknowledged this truth even before earthly life, echoing the primordial **covenant** mentioned in Sūrat al-Aʿrāf. This makes the Shahādah not just a statement but a reaffirmation of an innate, ancient pledge.

The testimony appears across earlier scriptures—the Tawrāt, Injīl, and the Qur'an—showing the continuity of divine guidance and its connection to the Muhkamāt. It is recited in every unit of Ṣalāh, serves as the entry point into Islam, and is described as the "master key" that gives meaning to all other acts of worship. Without it, no deed carries spiritual value.

The Shahādah ultimately defines a Muslim's identity, purpose, and relationship with Allah (سُبْحَانَهُ وَتَعَالَى). All other pillars—prayer, fasting, charity, and pilgrimage—derive their significance from this foundational declaration, which stands as the measure of all faith and action.

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

I bear witness that there is no god but Allah,
and I bear witness that
Muhammad is the Messenger of Allah

This declaration is spoken with sincerity to enter Islam and is renewed throughout daily Ṣalāh as a continual reminder of one's devotion to Allah (سُبْحَانَهُ وَتَعَالَى). Its concise wording and profound meaning capture the very essence of Islamic belief."

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Salah (صلاة)
(The Prayers)

Following "**Tawḥīd" (تَوْحِيد)**, Salah stands as the foremost Hukm (حُكْمَ)—a divine command from Allah (سُبْحَانَهُ وَتَعَالَى). Its elevated status is underscored by the unique manner in which it was ordained: not through earthly revelation, but during the Prophet's celestial ascent in the sacred night journey of (**المعراج**) **"Al-Mi'rāj"**, where he was summoned into the Divine Presence to receive this obligation directly.

The original command was to perform fifty prayers daily—a number that, at first glance, seems overwhelmingly high. The concept (of 50 prayers) may be understood with an ayah from Surah al-Ankabut:

ٱتْلُ مَآ أُوحِيَ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ٤٥

29:45 (O Prophet)***, recite the Book that has been revealed to you and establish Prayer. Surely Prayer forbids indecency and evil. And Allah's remembrance is of even greater merit. Allah knows all that you do.***

"***recite the Book***" Mere verbal recitation or mechanical prayer is not enough. It is often quoted in the context of the Prophet Muhammad ﷺ describing the Qur'an as a double-edged testimony: Narrated by Abu Malik al-Ash'ari (رضي الله عنه) "*The Qur'an is a proof for you or against you*." — (Muslim, Hadith 223) This Hadith emphasises that the Qur'an will testify in favour of those who live by its guidance, and against those who neglect or knowingly oppose its teachings. It underscores the responsibility of engaging with the Qur'an not just through recitation, but through sincere

understanding and application. Ignorance is not an excuse when divine guidance has been received and understood.

"establish Prayer" Muslims are commanded to recite the Qur'an and establish Salah—not as rituals, but as transformative practices that build spiritual resilience and moral strength. True benefit comes only when the Qur'an is understood and internalised, and when prayer becomes heartfelt and character-shaping.

(اَلصَّلٰوةَ ۖ إِنَّ اَلصَّلٰوةَ تَنْهٰى عَنِ اَلْفَحْشَآءِ وَاَلْمُنْكَرِ) "***Prayer forbids indecency and evil***" Prayer is a uniquely powerful tool for moral reform, but its impact depends on sincere engagement. Just as food only nourishes when properly digested, Salah only transforms when internalised. If someone prays without absorbing its spiritual essence, it's like eating without benefiting from the nutrients—no real change occurs. Therefore, a person who remains morally corrupt despite praying is not truly offering Salah in its intended form.

Precisely the same thing has been reported from the Holy Prophet and some great Companions and their followers. `Imran bin Husain reports that the Holy Prophet said: "*He Whose Prayer did not restrain him from the evil and indecent acts, offered no Prayer at all*." (Ibn Abi Hatim). -Ibn `Abbas has reported the Holy Prophet as saying: "*The Prayer which did not restrain a person from the evil and indecent acts, led him further away from Allah*." (Ibn Abi Hatim, Tabarani). A Hadith containing the same theme has been reported by Hasan Basri directly from the Holy Prophet (Ibn Jarir, Baihaqi). Another Hadith reported on the authority of Ibn Mas`ud is to the effect: "*He who did not obey the Prayer, offered no Prayer at all, and obedience to the Prayer is that one should refrain from the evil and indecent acts*." (Ibn Jarir, Ibn Abi Hatim).

Several sayings to the same effect have been reported on the authority of 'Abdullah bin Mas`ud, `Abdullah bin `Abbas, Hasan Basri, Qatadah and A`amash, etc. Imam Ja`far Sadiq has said: "***He who wants to know whether his***

Prayer has been accepted or not, should see how far his Prayer has restrained him from the evil and indecent acts. If he has been restrained from the evils, his Prayer has been accepted." (Ruh al Ma `ani).

"***Allah's remembrance is of even greater merit***" This in no way diminishes the value of Salah. Reflecting on **(المعراج) *Al-Mi'rāj***, the original command was for fifty daily prayers. Taken literally, this would mean praying every few minutes rather than every few hours—leaving little room for anything else in the day. It highlights just how central and continuous the remembrance of Allah (سُبْحَانَهُ وَتَعَالَى) was intended to be.

Linguistically, Salah signifies a connection or communication—an intimate spiritual bond between the worshipper and Allah (سُبْحَانَهُ وَتَعَالَى). Performing fifty prayers a day would immerse a person in constant remembrance, keeping Allah (سُبْحَانَهُ وَتَعَالَى) at the centre of their thoughts and actions throughout every moment. Try recalling the Prophet's (ﷺ) Hadith:

As per Hadith Qudsi, Sahih al-Bukhari and Sahih Muslim Narrated by Abu Hurairah (رضي الله عنه) Allah says: "***I am as My servant thinks I am. I am with him when he remembers Me. If he remembers Me in himself, I remember him in Myself. If he remembers Me in a gathering, I remember him in a gathering better than it***…" — (**Sahih Muslim 2675**) This Hadith beautifully illustrates the reciprocal nature of dhikr (remembrance): when a believer remembers Allah, Allah honours them with divine attention and mention—even among the angels.

Now, in the light of ayah (29:45) above, consider the Surah al-Fatiha; there, two things stand out:

1. We're praising and remembering Allah (سُبْحَانَهُ وَتَعَالَى), in the manners Allah (سُبْحَانَهُ وَتَعَالَى) Himself wants us to.
2. We're begging Him (سُبْحَانَهُ وَتَعَالَى) to keep us on "As-Sirat Al-Mustaqim" (الصِّرَاطَ الْمُسْتَقِيم). Is there anything better than that? The answer is 'No, with a capital 'N'.

As for "dhikr" (الذكر) or remembrance of Allah (سُبْحَانَهُ وَتَعَالَى), according to Sahih al-Bukhari and Sahih Muslim,

the Prophet Muhammad (ﷺ) said: "*There are two statements that are light for the tongue to remember, **heavy in the Scales, and are dear to the Merciful***:

سبحان الله وبحمده، سبحان الله العظيم

(Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azeem)

"Glory is to Allah and all praise is to Him, Glory is to Allah the Almighty."

This should clarify the words "***of even greater merit***" in ayah (29:45) above. It is also important to remember that Allah's command is absolute and unalterable—therefore, each Salah holds the weight and reward of ten prayers. According to Sahih Bukhari and Sahih Muslim: *"O Muhammad!" the Prophet replied, "Labbaik and Sa`daik." Allah said, "**The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty*** (prayers) ***in the Mother of the Book*** (in reward) ***but you are to perform only five*** (in practice)." (Sahih al-Bukhari 7517)

Regarding the reward, its true worth will only be revealed on the Day of Resurrection. For disbelievers, that Day will feel like an endless stretch of time, while for the "Momineen" (مؤمنين), it will pass as swiftly as the brief moments it takes to perform one of the five obligatory prayers.

Ahadith related to five prayers are:

- Jabir b. Abdullah reported that the Messenger of Allah (ﷺ) said: *The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily Hasan said: No filthiness can remain on him.* (Sahih Muslim 668)
- Aban bin Uthman said: I heard the Messenger of Allah (ﷺ) say: *"Do you think if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him? They said: Nothing* [would remain on him)*. He said: The* (five

daily) *prayers take away sins as water takes away dirt.* (Musnad Ahmad 518)

- Ibn Jarir's Tafsir relates a tradition to the authority of Hadrat Abu Sa'id Khudri: "*By Him in Whose hand is my life, the believer will find the day even shorter than the time it takes in performing an obligatory prayer in this life. For disbelievers, it will last at least 50,000 years.*

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

70:34 ***And who strictly guard their Salah***

"Guard their Salah" means to perform the prayer at the set time, in (وضوء) Wudu, "ablution, to ensure that one's body and clothes are clean. Be mindful of your words during Salah, believing that you are in the presence of Allah (سُبْحَانَهُ وَتَعَالَى). If you cannot see Him, have faith that He is seeing you.

As for the timings, at several places in the Qur`an, the timing of the Salah has been pointed out at which Muslims the world over offer their prayers:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ

20:130 (O Muhammad)***, endure what they say and glorify your Lord with His praise before the rising of the sun and before its setting, and glorify Him during the hours of the night and at the extremes of the day, perhaps you may feel satisfied.*** (Surah Ta-Ha)

In this verse (20:130) the times of Salat have been prescribed: (1) Fajr Prayer before sunrise, (2) `Asr Prayer before sunset, (3) `Isha and Tahajjud Prayers during the hours of night. Morning and Afternoon (Dhuhr) and Evening (Maghrib) Prayers "at the extremes of the day."

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ١٧
وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ١٨

30:17-18 ***"So glorify Allah when it is evening for you*** (Maghrib)***, and when it is morning*** (Fajr)***. praise is only for Him in the heavens and the earth and glorify him in the later part of the***

afternoon ('Asr) ***and in the afternoon*** (Dhuhr)***. "***(Surah Rum)**.**

These verses (30:17-18) above clearly point to the times of the **Fajr** (morning), **Maghrib** (evening), **Asr** (late afternoon), and **Zuhr** (early afternoon) prayers. The verse (30:17) tells us the times of the prayer are from the declining of the sun to the darkness of the night **(`Isha`),** after which is the time of the morning prayer (Fajr). However, just by reading the verses above, it can be a little confusing to determine the exact timing of the five prayers until the teacher (ﷺ), appointed by Allah (سُبْحَانَهُ وَتَعَالَى), guided us with his words and deeds.

According to a tradition of Abu Da'ud and Tirmizi related by Ibn Abbas, the Holy Prophet (ﷺ) said, *"Jibril led me in the five prayers twice near the Ka'abah. On the first day, he offered the Dhuhr just after the decline of the sun, when the shadow of everything was at its shortest. Then he offered the Asr when the shadow of each thing was equal to its own length. Then the Maghrib Prayer after sunset and at the time when one breaks one's fast. The Isha was offered just at the time when Twilight had disappeared. The Fajr prayer when light had spread all over (before sunrise). After this, Jibril turned towards me and said, 'O Muhammad, these are the timings of the Salah of the *"Prophets", and the right timings are between these two extreme limits."*

It is worth noting that the word "Prophets," which is plural. That means the Salah was enjoined on all of Allah's Prophets. Another important aspect of Salah timings is to steer clear of the times when sun-worshippers worship the sun. This is because the sun has always been, in every age, one of the greatest deities of the mushrikeen, especially at the time of sunrise and sunset. Therefore, Salat is strictly forbidden during these two times. The Holy Prophet himself has expressed this wisdom regarding the timings of prayer in several traditions. For instance, in the tradition related by 'Amar bin `Abasah, the Holy Prophet is reported to have replied:

"Offer your Morning Prayer but refrain from it when the sun is about to rise until it has risen high. For the sun rises between the horns of Satan and the unbelievers fall prostrate before it at that time." Then after mentioning the `Asr Prayer, he said: "After `Asr Prayer, refrain from any Prayer until the sunset, for during that time the sun sets between the horns of Satan and the unbelievers fall prostrate before it."

The Rewards for Salah

The Salah was made obligatory five times a day during the "Night Journey", also known as "Isra" or "The Mir'aj" (see the chapter on Mir'aj below). Up until that point, people performed Salah three times a day (morning, evening, and Isha). The critics may raise a question: why did Allah (سُبْحَانَهُ وَتَعَالَى) order fifty prayers in the first place if the number was going to be reduced to mere five? According to a Hadith, while on the night journey, the Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) suggested to the Prophet Muhammad (ﷺ) that due to his personal experience, the people would not be able to carry the load. The Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) intervened to underline the importance of each performed prayer, emphasising that it would yield a reward equivalent to ten prayers. Hence, praying five times a day is equal to fifty prayers.

As for the Prophet's Sunnah, according to Hadith Sunan Abi Dawud (1250) and is also recorded in Sunan Ibn Majah (1140) Narrated Umm Habibah: The Prophet (ﷺ) as saying: *If anyone prays in a day and a night twelve rak'ah voluntarily* **(supererogatory prayer)***, a house will be built from him in Paradise on account of these* **(rak'ahs)***.* The 12 Rak'ah consist of two Rak'ah before Fajr, two Rak'ah after Maghrib, two Rak'ah after Zuhr, four Rak'ah before Zuhr, and two Rak'ah after Isha [Bukhari].

In another Hadith, reported by Abdullah ibn Umar (RA), the Prophet Muhammad (ﷺ) said: *"When a servant*

stands up to offer Salah, his sins are brought and placed on his head or shoulders. Each time he bows in Ruku or prostrates, his sins fall off." (Sahih Ibn Hibban (Hadith: 1734)) and (As-Sunan al-Kubra by Imam Bayhaqi).

Salah is not just a ritual; but a profound connection with Allah **(سُبْحَانَهُ وَتَعَالَى)**, which impacts our entire existence. In a Hadith Qudsi, Allah (سُبْحَانَهُ وَتَعَالَى) refers to Salah as a dialogue and exchange between Him and His servant, without any intermediaries or intercessors.

Profound Connection with Allah

(سُبْحَانَهُ وَتَعَالَى)

is mentioned at several places in the Qur'an and clearer in ayat 3341-42 of surah Al-Ahzab:

٤١ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

٤٢ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

33:41-42 ***O you who believe, remember Allah with frequent remembrance. And, glorify Him morning and evening.***

Verse (33:41-42) of the Qur'an says: "***O you who believe! Remember Allah with much remembrance***." This is a divine invitation to make (ذِكْرً) "dhikr" (remembrance of Allah) a constant, living part of your daily life—not just a ritual, but a relationship.

يَا أَيُّهَا الَّذِينَ آمَنُوا – "***O you who believe***": A direct call to the faithful, showing love and honour.

اذْكُرُوا اللَّهَ – "***Remember Allah***": Engage in dhikr—mentioning, thinking of, and being mindful of God.

ذِكْرًا كَثِيرًا – "***Much remembrance***": Not occasionally or lightly, but abundantly, frequently, and deeply.

The verses are like a spiritual oxygen reminder: Don't hold your breath—breathe in Allah's presence often. It strengthens your connection with Allah, making your faith feel alive. (ذِكْرً) "***dhikr***" brings peace to your heart, especially in tough times. It transforms ordinary moments into acts of worship.

(الذَّٰكِرِيْنَ اللهَ كَثِيْرًا). "***Remembering Allah much***" manifests in habitual phrases like (بسم الله) bismillah, (الحمد لله) alhamdulillah, (إن شاء الله) insha'Allah, (ماشاء الله) masha'Allah, and in seeking Allah's help, mercy, and forgiveness in all circumstances. Such remembrance transforms every moment—eating, sleeping, speaking, working—into worship, linking life permanently to divine service.

Unlike formal rituals with fixed times, dhikr (remembrance) is continuous and unbounded. Rituals gain true meaning only when the heart remains inclined toward Allah (سُبْحَانَهُ وَتَعَالَى) at all times. A life rich in remembrance is like a plant thriving in a nurturing climate; without it, worship is like a plant surviving only through external care.

According to Sahih Ahadith: **Dhikr is the Best Deed**: Narrated Abu Darda (رضي الله عنه): The Prophet ﷺ said: "*Shall I not inform you of the best of your deeds, the purest of them with your Master, the highest of them in your ranks, better for you than spending gold and silver, and better than meeting your enemy and striking their necks and they striking your necks?" They said, "Yes, O Messenger of Allah." He said, "The remembrance of Allah*." — (**Jami' at-Tirmidhi 3377; graded Hasan Sahih**) This hadith directly supports ayah (33:41) above by showing that abundant dhikr is not just recommended—it's the best of deeds.

Morning and Evening Remembrance:
Narrated Abu Huraira (رضي الله عنه): The Messenger of Allah ﷺ said: "*Whoever says (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) "SubhanAllahi wa bihamdihi" 100 times in the morning and 100 times in the evening, no one will come on the Day of Judgment with something better than what he brought, except someone who said the same or more.*" — (**Sahih Muslim 2692**) This ties directly to verse (33:42) above: "And glorify Him morning and evening."

Angels Surround Those Who Remember Allah
Abu Huraira (رضي الله عنه) reported: The Prophet ﷺ said: "*Allah has angels who travel the roads seeking out the people of dhikr. When they find people remembering Allah,*

they call to each other: 'Come to what you are looking for!'"
— (**Sahih al-Bukhari 6408; Sahih Muslim 2689**)

Dhikr as a Shield

Mu'adh ibn Jabal (رضي الله عنه) said: The Prophet ﷺ said: "*No deed of the son of Adam saves him from the punishment of Allah more than the remembrance of Allah.*"
— (**Musnad Ahmad 22095; Hasan**)

Asking Allah for help by itself is a worship

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ

40:60 And your Lord said: Call upon Me, and I will respond to you.

"وَقَالَ رَبُّكُمُ" — *Your Lord said…* Allah Himself is speaking directly to us. This is an invitation from the Creator to the creation — personal, open, and full of mercy.

"ادْعُونِي" — *Call upon Me…* The word **ادْعُونِي** includes **du'ā'** (supplication), asking for help, turning to Allah with needs and worship in general. In classical Arabic, *du'ā'* is not only "asking" — it is **showing dependence**, **love**, and **trust**. Allah is saying: **"Come to Me. Speak to Me. Ask Me. Rely on Me."**

"أَسْتَجِبْ لَكُمْ" — *I will respond to you…* This is a **promise**, not a possibility. But scholars explain that Allah's response can take different forms, that is, He gives what you asked for. He gives something better. He protects you from harm. He saves the reward for the Hereafter. So, the response is **guaranteed**, but the *form* is based on His wisdom.

The Second Half of the Verse 40:60

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ)

"***Those who are too proud to worship Me will enter Hell humiliated***." Not making du'ā' is a form of arrogance. Asking Allah is an act of humility and servitude. Du'ā' is not optional — it is a core part of 'ibādah. Ibn 'Abbās said: "*The best act of worship is du'ā*'."

Sayyid Abul Ala Maududi in his "Tafhim al-Qur'an" write:

(1) **Du'a** (prayer) and 'ibadat (worship) have been used as synonyms here. The "prayer" of the first sentence has been called `worship" in the second. This makes it explicit that prayer itself is worship, rather the essence of worship; and (2) the words they disdain My worship on account of pride" have been used for those who do not pray to Allah.

Ahadith on Du’a (prayer)

1. According to Hadrat Nu'man bin Bashir, the Holy Prophet said: ***The Du'a is the very essence of worship***. Then he recited this verse." (Ahmad, Tirmidhi, Abu Da'ud, Nasa'i, Ibn Majah, Ibn Abu Hatim, Ibn Jarir).
2. According to Hadrat Anas, the Holy Prophet said. " ***Du'a is the marrow of worship***." (Trimidhi) Hadrat Abu Hurairah says that the HolyProphet said: 'Allah becomes angry with him who does not ask Him for anything." (Tirmidhi)
   The other thing that has been stated in this verse (40:60) is that whether a prayer is accepted or not, it is never without an advantage. The servant by presenting his petition before his Lord and by praying to Him acknowledges His Lordship and Supremacy and admits his own servitude and helplessness before Him. This expression of servitude is in itself "worship", rather the essence of worship of whose reward the servant will in no cast be deprived, irrespective of whether he is grained the particular thing for which he had prayed or not. We get a full explanation of these two themes in the Sayings of the Holy Prophet. The following Traditions throw light on the first theme:
3. Hadrat Salman Farsi (relates that the Holy Prophet said: “***Nothing can avert destiny but the Du'a***." (Tirmidhi) that is, no one has the power to change the decisions of Allah but Allah Himself can change

His decisions, and this happens when the servant prays to Him.

4. Hadrat Jabir bin 'Abdullah says that the Holy Prophet said: "***Whenever man prays to Allah, Allah either gives him the same which he prayed for, or prevents a calamity of the same degree from befalling him provided that he does not pray for a sin or for severing relations with the kindred***." (Tirmidhi)
5. Another Hadith on the same subject has been reported by Hadrat Abu Said Khudri in which the Holy Prophet said: "***Whenever a Muslim prays, unless it be a prayer for sin or severing relations with kindred, Allah grants it in one of the three ways: Either his prayer is granted in this very world, or it is preserved for rewarding him in the Hereafter, or a disaster of the same degree is prevented from befalling him***." (Musnad Ahmad)
6. Hadrat Abu Hurairah says that the Holy Prophet said: ***"When-ever one of you prays, he should not say: O God, forgive me if You so please, show me mercy if You so please, grant me provisions if You so please, but he should say definitely: O God, fulfill my such and such need."*** (Bukhari 6339).
7. According to another Tradition from Abu Hurairah, the Holy Prophet said: **"*ray to Allah with the certainty that He will answer it.***" (Tirmidhi).
8. In still another Tradition Hadrat Abu Hurairah has reported that the Holy Prophet said: ***"The servant's prayer is granted provided that he does not pray for a sin or for severing connections with the kindred, and is not hasty. It was asked: What is being hasty, 0 Messenger of Allah? He replied: Being hasty is that man should say: I have prayed much, too much, but I see that my prayer***

is nor being answered. Then he should be tired of it and give up praying." (Muslim).

9. Hadrat Abu Hurairah relates that the Holy Prophet said: ***"Nothing is as praiseworthy in the sight of Allah as the prayer.***" (Tirmidhi, Ibn Majah).
10. Hadrat Ibn Mas'ud says that the Holy Prophet said: ***"Ask of Allah His bounty, because Allah likes that He should be asked."*** (Tirmidhi)
11. Hadrat Ibn 'Umar and Hadrat Mu'adh bin Jabal state that the Holy Prophet said: ***"The prayer is in any case beneficial, both with respect to those calamities which have descended and with respect to those which have not yet descended. So, O servants of Allah, you must always pray."*** (Tirmidhi, Musnad Ahmad).
12. Hadrat Anas says that the Holy Prophet said: ***"Each one of you should ask his every need of Allah; so much so that even if his shoe-lace breaks, he should pray for it to Allah."*** (Tirmidhi).

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

al-Fatihah
(الفاتحة)

Surah al-Fatihah, considered as the essence of the Quran, is one of the very earliest revelations to the Holy Prophet Muhammad (ﷺ). According to an authentic Hadith, it was the first complete Surah revealed to the Prophet (ﷺ), encapsulating its core themes of monotheism, guidance, mercy, and the Day of Judgment. The status of surah Fatihah is such that not a single Raka'ah, of Fard or Nawafil, is complete or accepted without the recitation of al-Fatihah. According to a Hadith from Bukhari (756), Allah's Messenger (ﷺ) said, "*Whoever does not recite al-Fatihah in his prayer, his prayer is invalid.*"

In the first four ayat, Allah (سُبْحَانَهُ وَتَعَالَى) is telling us what to recite to exalt Him, which in itself is of paramount importance and benefits, i.e., knowing what to say when praising Him. At this point, the only other ayah that comes to mind is (فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ) "Which of the favours of your Lord will you deny?" Now look at the last three ayat, in which we are imploring Allah (سُبْحَانَهُ وَتَعَالَى) not only to put us but also keep us on the path which leads to ultimate (paradise).

In Surah al-Hijr, Allah (سُبْحَانَهُ وَتَعَالَى) Himself has called al-Fatihah immeasurable wealth in terms of contentment and against all anxieties, dissatisfactions, frustrations, insecurities, etc. Most of the early commentators, including Imam Bukhari, are of the opinion that "the seven oft-repeated verses" refer to Surah Al-Fatihah, the virtues of which may be envisioned with the following scenario.

Soon after the death of his first wife Khadijah (عَلَيْهِ ٱلسَّلَامُ)**.** The Prophet (ﷺ) was up against severe sanctions imposed by the Mushriqin of Makkah. Trading activities had virtually dried up. The times were hard due to widespread

poverty. The Prophet (ﷺ) had already exhausted all of Khadijah's wealth. As for his companions, the economic boycott had forced some of the young men out of their homes. Others were merely slaves or proteges of the Quraysh, with no economic status whatsoever. The people of Makkah and its surroundings not only subjected all the Muslims to poverty and discrimination but also tortured them physically and mentally. Under the circumstance, the Prophet (ﷺ) felt the pain more for his companions rather than for himself. At this point the ayah (15:87) from Surah al-Hijr was revealed:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

15:87 ***We have indeed bestowed on you the seven oft-repeated verses and the Great Qur`an.***

"…**the seven oft-repeated verses**…" referring to Surah al-Fatihah, was revealed to reassure the Prophet as if to say: Why feel disheartened when We have given you wealth (al-Fatih) which surpasses all kinds of worldly riches?

Islamic literature and the speeches often quote a 'saying' of **Ali ibn Abi Talib** (RA): *"if he were to explain the meanings and depths of Al-Fatihah, it would be so extensive that 70 camels could not carry the weight of the books written on it.***"** Ali's statement underscores the depth and richness of al-Fatih. Albeit only seven short ayat of al-Fatih, they encourage believers to reflect and continually seek deeper understanding of the surah.

Omar ibn Al-Khattab, the second Caliph, held Surah Al-Fatihah in the highest regard, recognizing its significance in Salah. He emphasised that Surah al-Fatihah is essential for the validity of Salah, as it is considered the opening chapter of the Quran and a fundamental part of the prayer. Omar often reminded Muslims of the importance of reciting it with sincerity and understanding, reflecting on its meanings during prayer.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise is only for Allah, the Lord of the Universe

The word Rab (رَبِّ), which has been translated into "Lord," also stands for Master and Owner. Sustainer, Provider, and Guardian. Sovereign, Ruler, Administrator, and Organiser. When we pray to the Lord (رَبِّ), we begin by praising Him first, for He is the perfection of all excellences and our benefactor.

We thank Him (الْحَمْدُ) for His countless blessings. All the prayers are for Allah (سُبْحَانَهُ وَتَعَالَى) alone—no one else. None is worthy of worship, i.e., no idol, no man, no angel, no Prophet, no sun or star.

الرَّحْمَٰنِ الرَّحِيمِ

***The Most Gracious, the Most Merciful*.**

The word Rahman (الرَّحْمَٰنِ) itself contains many meanings, including excellent, matchless, incomparable, unrivalled, unique, and supreme. Indeed, there aren't enough actions to adequately express our praise for Him. Hence, Allah **(سُبْحَانَهُ وَتَعَالَى)** Himself has added another word of the same root as "Rahim" (الرَّحِيمِ) to make up for missing superlatives.

As is borne by a Tradition in Sahih al-Bukhari, Hadith number 6000, narrated by Abu Huraira. The Prophet Muhammad ﷺ said: ***"Allah divided Mercy into one hundred parts. He kept ninety-nine parts with Him and sent down one part to the earth. Because of that one part, His creations are merciful to each other, so much so that even the mare lifts its hoof away from its baby animal lest it should trample on it."***

مَالِكِ يَوْمِ الدِّينِ

***The Master of the Day of Judgment*.**

Let no one forget that on the Day of Resurrection, Allah (سُبْحَانَهُ وَتَعَالَى) will gather all human beings from the first to the last and require each one of us to give an account of all our deeds. Another noticeable aspect about surah al-Fatihah is the order in which the ayat are laid out. That is;

after praising the Lord our attention is immediately directed towards the Day of Resurrection and its owner (مَالِكِ يَوْمِ الدِّينِ). Hence, emphasising the utmost importance of the "Day" when the results are declared. In other words, don't you ever forget the purpose of your existence in this world, i.e., the "**Test**".

The words (يَوْمِ الدِّينِ) "Yaumud-Din" is also referred to as "yaum-ut-taghabun" (يَوْمُ التَّغَابُنِ). "The Day of Mutual **(يَوْمُ التَّغَابُنِ)** Loss and Gain." It refers to the "Day" when the people will realise the true value of their deeds and the consequences of their actions carried out during the man's lifetime. On that day, your choices made in this world will determine your success or failure in the next.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِين

Thee alone we worship and to Thee alone we pray for help

The word Ibaadat (عبادة) encompasses:

a) Worship and devotion,
b) submission and obedience,
c) subjection and servitude.

The verse means, we are Thy worshippers, Thy subjects, and Thy slaves. We make no one else the object of our worship in all three senses. (وَإِيَّاكَ نَسْتَعِين) means we ask ONLY YOU for YOUR help because we know that ONLY YOU are the Lord of the whole universe and everything in it. Therefore, we turn to ONLY YOU for help, for the fulfilment of our needs and requirements.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيم

***Show us the straight way*.**

(*Sirat al-Mustaqim*)

It is hard to describe "As-Sirat Al-Mustaqim" (الصِّرَاطَ الْمُسْتَقِيم) in one word or even a few sentences. In an attempt to understand the concept, I have tried to shed some light on the topic in a separate chapter. It symbolises the journey

of faith and obedience which believers strive to attain and maintain success in this life and, more importantly, in the life after death. (See below chapter on Sirat al-Mustaqim)

What is meant by (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيم)?

Muslims recite Surah al-Fatihah at least 17 times during the five compulsory prayers. We tend to repeat the Surah in a monotonous manner, oblivious to the real purpose of our prayers. This is due to our lack of understanding of the true purpose of our prayers. In other words, when we beg Allah (سُبْحَانَهُ وَتَعَالَى) for "Sirat al-mustaqim" (الصِّرَاطَ الْمُسْتَقِيم), we are in actual fact asking for **the ultimate**, that is, (جنة الفردوس) "Jannatul Firdous."

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

***The way of those whom You have favoured, who did not incur Your wrath, who are not astray*.**

"…**whom You have favoured...**" defines the "right way" which we ask Allah (سُبْحَانَهُ وَتَعَالَى) to open to us. It is the way which has always been followed by those who have enjoyed God's favours and blessings. This is the way which has been trodden from the beginning of time by all those individuals and communities that have unfailingly enjoyed Allah's favours and blessings.

"…**who are not astray…**" makes it clear that the recipients of Allah's favour are not those who appear, briefly, to enjoy worldly prosperity and success; all too often, these people are among those whom Allah (سُبْحَانَهُ وَتَعَالَى) has condemned because they have lost sight of the true path of salvation and happiness. This negative explanation makes it quite clear that "**in'am**" (favour) denotes all those real and abiding favours and blessings which one receives in reward for righteous conduct through Allah's approval and pleasure, rather than those apparent and fleeting favours which the Pharaohs, Nimrod and Korah (Qaruns) of this world received in the past, and which are enjoyed even today by people notorious for oppression, evil and corruption.

Other constituents of Salah

Bearing in mind that each element of Salah is directed by the Holy Prophet (ﷺ) with reference to the Qur`an. For example, after reciting surah Al-Faihah, followed by one or two surahs of the Qur`an, "Musalli" (مُصَلِّي) goes into **Ruku** (bowing down), where he/she recites (سُبْحَانَ رَبِّيَ الْعَظِيمِ).

The relevant hadith corresponding with "**subhan rabbi aleazim**" (سُبْحَانَ رَبِّيَ الْعَظِيمِ) in the Qur`an is narrated by Uqbah bin Amir Juhni (also known as Uqba ibn Amir al-Juhani) (RA)**,** a companion of the Prophet Muhammad (ﷺ). Upon the last ayah (56:96) of Surah al-Waqia being sent down: (**فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ**) "**So, glorify the Name of your Lord, the Magnificent,"** *the Holy Prophet (ﷺ) commanded that the people, when in Ruku, should recite* (**سُبْحَانَ رَبِّيَ الْعَظِيمِ**) *in an odd number of times, i.e., 3, 5, or 7 times.*

The word الْعَظِيمِ (Al-'Azeem) is one of the 99 attributes of Allah. It translates to "The Magnificent" or "The Great". Allah (سُبْحَانَهُ وَتَعَالَى) is infinitely greater than his creation. This word (الْعَظِيمِ) highlights the boundless and incomprehensible nature of Allah's greatness, which is beyond human understanding. It is said, his throne (symbolic of his knowledge and authority) extends over the heavens and the earth, and the care of them burdens Him not, He is the Supreme, the Greatest.

Re: Sujud, the greatest reward any Muslim can wish for is to be nearest to Allah (سُبْحَانَهُ وَتَعَالَى). The Prophet Muhammad (ﷺ) said, *"The closest that a servant is to his Lord is when he is in prostration (Sujud)***."** [Sahih Muslim 1/350]. This constituent of Salah is given in the first ayah of Surah al-Ala: **سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَىٰ**

87:1 Praise the Name of your Lord

The word (**الْأَعْلَ**) "Al-A'la" means "The Most High" or "The Exalted." It is the title of 87th Surah Al-A'la. This Surah emphasizes the greatness and exaltedness of Allah. *The*

Holy Prophet (ﷺ) enjoined that when in sujud, the people should recite:
(سُبْحَانَ رَبِّيَ الأَعْلَى) *in odd number of times, i.e., 3,5,or 7 times*.
[Musnad Ahmad, Abu Da'ud, Ibn Majah, Ibn Hibban, Hakim].

Sujud demonstrates that one is not just humble but has not a shred of arrogance whatsoever. It is Satan, who behaves arrogantly and disdains to worship of Allah (سُبْحَانَهُ وَتَعَالَى). The perception is further elaborated on in Surah al-A'raf's last ayah:

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ۩

7:206 [The angels] ***who are near to Your Lord, never turn away from His service out of arrogance; they rather glorify Him and prostrate themselves before Him*.**

This is an attitude of consistent surrender to Allah (سُبْحَانَهُ وَتَعَالَى) which characterises angels and leads people to spiritual elevation and nearness to Allah (سُبْحَانَهُ وَتَعَالَى). Those interested in attaining this state should emulate the angels.

(وَيُسَبِّحُوْنَهُ وَلَهُ يَسْجُدُوْنَ) *"they rather glorify Him and prostrate themselves before Him"* The angels acknowledge and constantly affirm that Allah (سُبْحَانَهُ وَتَعَالَى) is beyond any flaw, free from every defect, error and weakness. **Whoever recites or hears this verse should fall in prostration so as to emulate the practice of angels**.

Altogether, there are fourteen verses in the Qur`an, the recitation of which requires one to (سجود) ۩ prostrate. According to traditions, while reciting the Qur`an in large gatherings, *when the Prophet (ﷺ) came upon a verse the recitation of which calls for prostration, he prostrated, and the whole gathering followed suit. In certain instances, there was insufficient space for everyone to prostrate. Such people prostrated on the backs of others*.
(Bukhari, Abwab sujud al-Quran 'Bab Izdiham al-Nas Idh'a qara'a al-Imam al-Sajdah'- Ed.)

The prominence of Sujud is also reported in (Abu da'ud, Kitab al-Salah, 'Bab al-Sujud fi Sad' - Ed.) that *whenever the Prophet (ﷺ) read such a verse, those standing fell into prostration while those who were mounted on horses and camels performed prostration in that very state. It is also on record that while delivering a sermon from the pulpit, the Prophet (ﷺ) came down from the pulpit to offer prostration and resumed his sermon thereafter*.

Tashahhud is another constituent of Salah (التحيات), which is recited during the sitting position before salutations. The Prophet Muhammad (ﷺ) taught this recitation to his companions. ***"It is a testimony of faith and a declaration of*** *Tawḥīd (تَوْحِيد)* ***the oneness of Allah*** (سُبْحَانَهُ وَتَعَالَى) ***and the Prophethood of Muhammad*** *(ﷺ)***."** In Sahih Bukhari, narrated by Abdullah ibn Mas'ud (RA), the Prophet Muhammad (ﷺ) himself taught him (Adbullah ibn Mas'ud) the Tashahhud. (Hadith number 831)

In light of the above dissertation, with regards to **Salah** and its **constituents**, is it any wonder why Salah, after Tawḥīd (تَوْحِيد), is the very first pillar of Islam? Once in the presence of Allah **(سُبْحَانَهُ وَتَعَالَى)**, i.e., when performing Salah, we laud and plead for His help. In fact, there is no better help needed than to implore Allah (سُبْحَانَهُ وَتَعَالَى) not only to show us but also keep us on "**As-Sirat al-mustaqim**" (الصِّرَاطَ الْمُسْتَقِيم).

Sirat al-mustaqim
(الصراط المستقيم)

Every time we recite Surah Fatihah; we are begging Rahman and Raheem (الرَّحْمٰنِ الرَّحِيْمِ) to guide us to the straight path:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

"*The path of those you have blessed*"

Throughout our lifetime, when performing Salah, we beg Allah **(سُبْحَانَهُ وَتَعَالَى)** at least 17 times a day, not fully appreciating that we are asking for definitive.

As-Sirat Al-Mustaqim (الصِّرَاطَ الْمُسْتَقِيم) **is the road to Paradise**. It can be one of the "Muhkamat" or "Mutashabihat" or both. As one of the Muhkamat, and by a common consensus, (الصِّرَاطَ الْمُسْتَقِيم) "As-Sirat Al-Mustaqim" is defined as an order (حكم) "Hukm" to adhere to the teachings of the Quran and Sunnah.

Sirat al-mustaqim (الصِّرَاطَ الْمُسْتَقِيم) has to be the ultimate aim for a man to walk on the road leading to Paradise. Even in this world, (الصِّرَاطَ الْمُسْتَقِيم) Sirat al-mustaqim provides the most desired benefit of all benefits. That is, to attain the "contentment" encompassing peacefulness, tranquillity, serenity, happiness, pleasure, gratification, etc.

True contentment seems like a utopian concept in this day and age. Sirat al-mustaqim (الصِّرَاطَ الْمُسْتَقِيم) does away with hopelessness, depression, materialism, instability, bitterness, greed, and envy. These are the tools Shaitan uses to misdirect man from his "true path". People look for the diversions to get out of the vicious circle, which stemmed from the conditioning of man's cultural and emotional ties, let these ties be from your next of kin or other causes. These powerful constraints prevent man from looking beyond the tip of his nose. The only way out is given in the Qur`an and Ahadith. This may sound like a run-of-the-

mill proposal, but if you go back to the drawing board and think of the reason why man was created in the first place, you'll have the answer to your problems.

Try recalling the event when Shaitan refused to obey the command from Allah (سُبْحَانَهُ وَتَعَالَى) and avowed to come at man from left, right, and centre in order to mislead him. Allah's response was that **"Over My servants you have no authority, except for the sinners who follow you."** (al-Hijr 15:42) You can either follow Shaitan or refuse him. The key word is **"Test."** That is, you are being tested for the choices you make at every step of the way in this life. The cultural ties, or self-imposed conditioning, may prevent you from doing the right thing, but would that make you pass the test? Would you allow Shaitan to succeed in misleading you? **The challenge lies in making the correct choice in the face of overwhelming obstacles. And, when you do that, you are on the right path, i.e., Sirat al-mustaqim (الصِّرَاطَ الْمُسْتَقِيمِ)**

The best decisions are based on the best information, which is embedded in man's makeup. When Allah (سُبْحَانَهُ وَتَعَالَى) created Adam, He also bestowed him with instinctual knowledge. That is, whenever you are unsure, or don't know which way to go, the help is always at hand. Ask a question, and the answer is given. For that reason, the only person to ask is you, yourself. You may not like the answer, but the answer is given - Just listen to yourself.

Supplementary Prayers

(صَلَاةُ الْوِتْرِ) Witr Prayer and Tahajjud

Having discussed al-Fatih as the integral part of Salah within which Sirat al-Mustaqim (الصِّرَاطَ الْمُسْتَقِيم) stands out as the ultimate to seek, i.e. (جنة الفردوس) "Jannatul Firdous." The other parts of Salah are (نوافل) "Nawafil," including (صَلَاةُ الْوِتْرِ).

The **"Witr" (صَلَاةُ الْوِتْرِ)** is an odd number of units (rak'ahs), usually 1, 3, 5, 7, or 9. The Witr prayer is an important voluntary prayer, typically performed during the night after the Isha (night) or before "Fajr" prayer.

The Prophet (ﷺ) almost always performed "witr" as part of his Tahajjud prayer. According to records, Ali bin Abu Talib stated, "The Prophet would perform the witr prayer and say, '*O you people of the Quran, perform the witr prayer, for **Allah is One and He loves the witr**.*'" (وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ)

***5:40 And glorify Him again in the night and also when you are free from prostrations*.**

"Free from prostrations" is referred to as voluntary prayers, identified as (نوافل) "Nawafil," offered besides the prescribed five prayers. Nawafil also refers to voluntary or supererogatory acts of worship. These acts are not obligatory but are highly recommended as a means to earn additional spiritual rewards and to draw closer to Allah (سُبْحَانَهُ وَتَعَالَى).

Nawafil can take various forms, such as extra prayers (Salah), fasting on days outside of Ramadan, or giving charity beyond the required Zakat. The extra prayers performed during the night, known as **Tahajjud**, is considered as one's devotion and dedication beyond the basic requirements of faith.

(ذِكْر) "Dhikr, or Remembrance of Allah", is a profound practice in Islam which brings immense spiritual

rewards. It's a means to connect with the divine, seek forgiveness, and find inner peace. Dhikr can be performed in various forms, such as reciting phrases like **(سبحان الله)** "SubhanAllah" (Glory be to Allah), **(الحمد لله)** "Alhamdulillah" (All praise is due to Allah), **(الله أكبر)** "Allahu Akbar" (Allah is the Greatest), and many other ways of remembering Allah (سُبْحَانَهُ وَتَعَالَى). The beauty of Dhikr (ذكر) is that it can be done at any time and in any place, making it a continuous reminder of faith and devotion. It's a way to keep the heart and mind focused on the divine presence, bringing tranquillity and blessings into one's life.

According to an authentic hadith, reported by nearly all collectors of Ahadith, including Bukhari and Muslim on the authority of Abu Hurairah: *once the poor migrants from Makkah came before the Holy Prophet and said, "O Messenger of Allah, the rich people have attained high ranks for themselves. The Holy Prophet asked, what has happened? "The rich people offer prayers and observe fasts just as we do, but they practice charity, which we cannot afford, and they set slaves free, which we cannot." The Holy Prophet stated, "If you practiced:*

سبحان الله (Subhan-Allah 33 times),

الحمد لله (al-Hamdu-lillah 33 times), and

الله أكبر (Allah-u-Akbar 34 times) after every prayer",

you would surpass all others, except those who practiced the same as you did." After some time, the same people came back to the Prophet (ﷺ) and said, "Our rich brothers also have heard this, and they too have started practicing the same as what you advised us to do." Thereupon, the Holy Prophet said, "This is Allah's bounty, and He bestows it on whomever He wills."

(ذكر) "Dhikr" or remembrance of Allah (سُبْحَانَهُ وَتَعَالَى) yields more reward than one can count. A Hadith Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "(The following are) *two words* (sentences or utterances) *that are very easy for the tongue to say, and very heavy in the balance* (of

reward)*, and most beloved to the Gracious Almighty* (And they are)*:*

سبحان الله وبحمده، سبحان الله العظيم

(Subhaan Allahi wa bi Hamdihi, Subhaan Allah il-'Azeem)

Glory and praise be to Allah!
Glory be to Allah, the Almighty.

Another Hadith in Bukhari (3293) and Muslim (2691) narrated by Abu Huraira: Allah's Messenger (ﷺ) said, *"If one utters one-hundred times a day*:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

"None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e., Omnipotent)", *one will yield the reward of manumitting ten slaves, and "one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account"*

The importance of Salah (Namaz)

After Shahadah (الشهادة) or "**Tawḥīd" (تَوْحِيد)**, Salah (Namaz) is the first and most important pillar of Islam, where each and every component corresponds with the Qur`an and Ahadith, for example:

Salah is not valid unless Surah Fatih is recited.

1 **Ruku** (bowing down), the Prophet (ﷺ) advised (مُصَلِّي) "Musalli" to recite (سُبْحَانَ رَبِّيَ الْعَظِيمِ) in accord with ayah (56:96) of Surah al-Waqia.

2 **Sujud** (in prostration) the Prophet (ﷺ) advised (مُصَلِّي) "Musalli" to recite **(سُبْحَانَ رَبِّيَ الأَعْلَى)** in accord with ayah (87:1) of Surah al-Ala.

3 **Tashahhud** (التحيات), where the (مُصَلِّي) "Musalli" in the sitting position, before salutations, repeats the covenant or the oath he took, even before the

mankind was descended to earth, in declaration of Tawḥīd (تَوْحِيد).

The covenant, also known as **(ميثاق ألستُ)** the “Mithaq Alastu” when Allah (سُبْحَانَهُ وَتَعَالَى) gathered all the souls of future human beings and made a covenant with them “**Am I not your Lord?”** The event is referenced in the ayah (7:172) of Surah al-A’raf.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Zakat (زكاة)
"Almsgiving"

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

27:3 for those believers who establish the Salat and pay the Zakat, and they are the ones who fully believe in the Hereafter.

This verse describes the **qualities of the true believers** — the ones who benefit from the guidance mentioned in the previous verse. It is a portrait of spiritual discipline, social responsibility, and unwavering conviction. The Qur'an does not say "those who pray" but "those who establish the prayer" — (يُقِيمُونَ الصَّلَاةَ) yuqīmūna al-ṣalāh. This means, performing it with presence of heart maintaining its times, fulfilling its pillars, guarding its humility letting it shape one's character. The Prophet ﷺ said: "*The first deed a person will be judged for on the Day of Resurrection is the prayer*." (Sunan al-Tirmidhī) Prayer is the believer's anchor; without it, nothing else stands. "***And they give the zakāh***" Zakāh is not merely charity; it is purification. The word comes from **zakā**, meaning to grow and to purify. By giving zakāh, a believer purifies his wealth, purifies his heart from greed, strengthens the community, and supports the vulnerable. The Prophet ﷺ said: "*Allah has made zakāh obligatory to purify your wealth.*" (Sunan Ibn Mājah) Thus, prayer purifies the soul, and zakāh purifies the society.

Following Shahadah and Salah, Zakat, as the third pillar of Islam, underlines its significance in Allah's schemes of things. The saying "we come into this world empty-handed and go out empty-handed" should be expanded to include the phrase "the only wealth you take with you is what you spent in this world (*wrongly or rightly*)."

"Zakat" purifies the wealth, i.e., what we are left with, after paying out the Zakat, is purified, and it goes a long way. In Urdu, the concept is called (**برکت**), in Arabic (**البركة**), and in English, "**the blessed amount**". It is said that if everyone calculated and paid out the right amount of Zakat, there would be no one left going hungry. Sadly, it has not worked out in most Muslim countries. Either the calculation of Zakat is not accurate, the distribution process is flawed, or a combination of both.

Zakat is an act of worship which is highly valued and encouraged in Islam. It entails helping the needy in terms of food, shelter, education, and healthcare. Other benefits of Zakat include spiritual purification, where it not only purifies wealth but also cleanses the soul from greed and materialism, fostering a sense of humility and gratitude. Zakat reduces the gap between the rich and the poor. It ensures that everyone has the means to meet their basic needs. In the Qur`an, Allah (سُبْحَانَهُ وَتَعَالَى) says:

وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ

***51:19 And in their wealth, there was a share for the beggar and the deprived*.**

In other words, some people may think that whatever they have goes to their children, not appreciating the fact that in their possessions there is also the right and share of every such person who is indigent and needy.

Some diehard critics may ask, "Why does Allah (سُبْحَانَهُ وَتَعَالَى) not give it to the poor and needy directly?" Why make man depend on another or even beg for survival? One of the possible answers is that man has to be purified before entering Jannah. Zakat not only purifies the earned income but also your body and soul.

Another possible answer which comes to mind is the "**test**", the very reason for our existence in this world. Allah (سُبْحَانَهُ وَتَعَالَى) is testing us all— the poor with poverty and the rich for their wealth. We are tested for our integrity and thoughtfulness. Allah (سُبْحَانَهُ وَتَعَالَى) tests us for our resolve and the choices we make.

There are many poor and needy people who would rather go hungry than beg for food. Our job should be to seek out those destitutes and help them out without hurting their pride. In many Muslim countries, without naming names, people are known to have thought up all sorts of ways and methods to justify not paying the Zakat. Integrity and thoughtfulness are nearly not part of their equation. Whereas, in many European countries, the governments have set up a system whereby the poor and needy do not, in essence, have to beg. The system takes care of the destitute. The verse (51:19) is truly thought-provoking. That is, in your wealth, there's a share for those who need your help.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

51:15 As for the God-fearing, they shall be in the midst of gardens and fountains,

(مُتَّقِينَ) "the pious" are referred to as "God-fearing people." These are the people who go out of their way and look out for the helpless, widows, disabled, and jobless, as well as those who are finding it hard to make ends meet. These (مُتَّقِينَ) "muttaqin" or God-fearing people understand that whatever wealth they have is bestowed upon them by Allah (سُبْحَانَهُ وَتَعَالَى), and in it is a share for the indigent and needy. Those who work out the exact amount of Zakat are indeed the successful ones.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

67:13 Whether you keep your words secret or declare them—He is aware of the inner thoughts.

"**He is aware of the inner thoughts**", i.e., there's absolutely nothing hidden from Allah (سُبْحَانَهُ وَتَعَالَى)." In other words, Allah (سُبْحَانَهُ وَتَعَالَى) cares more about your intentions and the accuracy of your zakat calculations than the amount. The Qur`an mentions the obligation of Zakat numerous times but does not specify the exact percentage. Instead, it emphasises the importance of giving. The percentage of Zakat, typically set at 2.5% of savings and wealth above a minimum threshold (**Nisab**), was

established during the time of the Prophet Muhammad (ﷺ). The Prophet (ﷺ) provided guidance on its calculation and distribution, ensuring it served as a mechanism for social welfare and economic equality. (**The Nisab amount is set based on the value of certain commodities such as gold and silver**.)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

2:277 ***Truly the reward of those who believe and do righteous deeds and establish Prayer and pay Zakah is with their Lord; they have no reason to entertain any fear or grief.*** (Surah Al-Baqarah)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

9:103 (O Prophet)! ***"Take alms out of their riches and thereby cleanse them and bring about their growth (in righteousness) and pray for them. Indeed, your prayer is a source of tranquillity for them." Allah is All-Hearing, All-Knowing.*** (Surah At-Tawbah)

In Sahih Al-Bukhari (Hadith 1395): Narrated Ibn Abbas: "*The Prophet (ﷺ) sent Muadh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am His Messenger, and if they obey you in that, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you in that, then teach them that* ***Allah has made it obligatory for them to pay Zakat*** *from their properties and it is to be taken from the rich among them and given to the poor*."

As for the reward of Zakat:

١١ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

57:11 ***Who is he who will give to Allah a loan? A good loan, so that Allah may return it manifold, and he shall have the best reward.***

"Allah may return it manifold" means that Allah's generosity has no limits. Strictly speaking, Allah (سُبْحَانَهُ وَتَعَالَى), being the most self-sufficient, does not need anything from any of His creations, including mankind, and yet, He calls **Zakat** a **"loan" (قَرْضًا)** to Allah. The answer is given in the Prophet's hadith, reported by Hadrat Abdullah bin Mas'ud: When the people heard the verse (**57:11**) above from the Holy Prophet (ﷺ), a companion named Abud-Dahdah Ansari asked, *"O Messenger of Allah, does Allah* (سُبْحَانَهُ وَتَعَالَى) *want a loan from us?" The Holy Prophet replied, "Yes, O Abud-Dahdah." Abud-Dahdah then said, "Kindly show me your hand" The Holy Prophet (ﷺ) extended his hand towards him. Abud-Dahdah took his hand in his own hand and said, "I give away my garden on loan to my Lord."* (According to Abdullah bin Mas'ud, the garden had 600 date palms and Abud-Dahdah's own house, in which his family lived)*. Abud-Dahdah Ansari then went straight home, calling out to his wife and saying, "Come out, O mother of Dahdah, I have loaned this garden to my Lord." She replied, "Dahdah's father, you have made a good bargain!" She immediately vacated and left the garden with her effects and children"* (**Ibn Abi Hatim**)*.* The Hadith shows Abdu-Dahdah's choice and his understanding of the word "loan **(قَرْضًا)**".

This also throws light on the conduct of a sincere believer. As for which portion of the wealth qualifies for Zakat, this may be better understood by another hadith. Abu Huraira reported Allah's messenger as saying: *"There is zakat applicable to everything, and the zakat of the body is as-Saum (fasting)"* (Mishkat al-Masabih, 2072)

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

as-Saum (رَمَضَانَ) "Fasting"

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

2:185 "Ramadan is the month in which the Quran was revealed…"

In terms of Muhkamat, as-Saum is the fourth pillar of Islam. The status of as-Saum is such that the Qur`an itself was revealed in this blessed month. According to a tradition, *the Prophet Muhammad (ﷺ) said to look out for the odd night during the last ten days of Ramadan and praise the Lord* **(سُبْحَانَهُ وَتَعَالَى)** *as much as you can*.

This is a very special night during which the Jinnaat restlessly wandered around the universe, knowing that something extraordinary has happened but they did not know what exactly was taking place. Each time they reached anywhere near a certain place (مقام) "Maqaam", (**شِهَابٌ**) a burning flame pursued them (15:18).

The writ of the "well-guarded tablet" (لَوْحٍ مَحْفُوظٍ) is unchangeable and imperishable. It is inscribed in the guarded tablet of Allah (سُبْحَانَهُ وَتَعَالَى), which cannot be corrupted.

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, *"Fasting is a shield* (or a screen or a shelter)*. So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting." The Prophet (ﷺ) added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk.* **(Allah says about the fasting person)***, '**He has left his food, drink and desires for My sake. The fast***

is for Me. So, I will reward for it and the reward of good deeds is multiplied ten times." (Sahih al-Bukhari 1894)

As-Saum is not just an Islamic deed. Fasting has been a part of the spiritual practices of many Prophets of Allah, as it is a means to attain piety (*taqwa*) and self-discipline. The Qur`an confirms this in Surah Al-Baqarah:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:183 Believers! Fasting is enjoined upon you, as it was enjoined upon those before you, that you become God-fearing.

This verse (2:183) above indicates that fasting was prescribed not only to Prophet's followers but also to previous communities guided by earlier Prophets. However, the specific rules and practices of fasting may have varied across different times and nations, depending on the guidance given by Allah to each Prophet.

For example, Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) observed fasting during his spiritual retreat on Mount Sinai, and Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) (Jesus) also emphasized fasting as part of devotion. Once he عَلَيْهِ ٱلسَّلَامُ spent 40 days and nights in the desert, fasting and praying to Allah (سُبْحَانَهُ وَتَعَالَى), is an epitome of his worshipping.

Fasting remains a universal act of worship across many faith traditions, often associated with spiritual cleansing and a deeper connection to God. Like most other injunctions of Islam those relating to fasting were revealed gradually. In the beginning the Prophet (ﷺ) had instructed the Muslims to fast three days in every month, though this was not obligatory. When the injunction in the present verse was later revealed in 2 A.H., a degree of relaxation was introduced: it was stipulated that those who did not fast despite their capacity to endure it were obliged to feed one poor person as an expiation for each day of obligatory fasting missed:

أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

2:184 Fasting is for a fixed number of days, and if one of you be sick, or if one of you be on a journey, you will fast the same number of other days later on. For those who are capable of fasting (but still do not fast) ***there is a redemption: feeding a needy man for each day missed. Whoever voluntarily does more good than is required, will find it better for him; and that you should fast is better for you, if you only know*.**

Another injunction was revealed later:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

2:184 During the month of Ramadan the Qur`an was sent down as a guidance to the people with Clear Signs of the true guidance and as the Criterion (between right and wrong)***. So those of you who live to see that month should fast it, and whoever is sick or on a journey should fast the same number of other days instead. Allah wants ease and not hardship for you so that you may complete the number of days required, magnify Allah for what He has guided you to, and give thanks to Him*.**

Here, the relaxation in respect of able-bodied persons was revoked. However, for the sick, the traveller, the pregnant, the breast-feeding women and the aged who could not endure fasting, the relaxation was retained.

Plenty of critics may criticise: why does Allah **(سُبْحَانَهُ وَتَعَالَى)** want people to go without food and drink from sunrise to sunset? The answer is:

- **Taqwa (piety)**: Fasting is a means to purify the soul, increase piety (taqwa), and draw closer to Allah. It allows Muslims to reflect on their faith and seek forgiveness and spiritual renewal.
- **Self-Discipline and Self-Control**: By abstaining from food, drink, and other physical needs during daylight hours, fasting strengthens your ability to resist **temptations and encourages patience and** perseverance.
- **Compassion for the Less Fortunate**: Fasting helps Muslims empathise with those who experience hunger and poverty regularly. It fosters a sense of compassion and social responsibility, motivating Muslims to help those in need.
- **Solidarity**: Fasting during Ramadan is a shared experience among Muslims worldwide. It promotes unity, community bonding, and a sense of belonging. Families and communities often come together for Iftar (the breaking of the fast) and prayers.
- **Health Benefits**: While the primary purpose of fasting is spiritual, it also has physical benefits. For example, fasting can promote better digestive health, detoxification, and can help with weight management and mental clarity.
- **Gratitude and Mindfulness**: Fasting encourages mindfulness and gratitude for the blessings in life, such as food, water, and well-being. It helps Muslims appreciate what they have and be thankful for Allah's provisions.

Hajj (حَجّ) and Udhiya (أضحية)

Udhiya and Hajj are essentially one and the same pillar of Islam. The separation of the two was enforced due to migration from Makkah to Madinah in the 1st Year after Hijrah (الهجرة) “Migration” or 622CE. The sacrament goes back as far as the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) reconstructing the Ka’bah with the help of his son, the Prophet Ismail (عَلَيْهِ ٱلسَّلَامُ). The detail of which is given in Surah Hajj.

The Ka'bah is the first house of worship built for mankind. Some Islamic scholars suggest that it was originally constructed by Prophet Adam (عَلَيْهِ ٱلسَّلَامُ), while others believe it was first built by angels. However, the most widely accepted view is that Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) rebuilt it after being shown its location by Allah(سُبْحَانَهُ وَتَعَالَى).

Udhiya (Qurbani)—the act of sacrificing an animal during Eid al-Adha—traces back to Prophet Ibrahim's willingness to sacrifice his son Ismail (عَلَيْهِ ٱلسَّلَامُ) in obedience to Allah's command. Since Ibrahim rebuilt the Ka'bah, and Udhiya commemorates his sacrifice, the Ka'bah was built before Udhiya became an established practice.

After the migration to Al-Madinah, when the first Hajj season approached, it naturally brought along with it anguish and anger both for the Muhajirs and the Ansar, who had been debarred froth visiting Makkah and performing Hajj, That is why, in this passage (verse 26-37 of Surah Hajj), the rituals and the objects of Hajj have been described to bring home to the disbelievers that they had no right to debar anyone from Hajj.

At the same time, the Muslims (and the Muslims of the whole world) were enjoined to carry on with the ritual of Udhiya (Qurbani) from their homes on the occasion of Hajj.

Hajj (حَجّ) “Pilgrimage”

As a rule, Udhiya (أضحية) Qurbani and Hajj (حَجّ) go together. But not everyone can afford to do both in the same year. Hajj (حَجّ) is an annual pilgrimage to Makkah, the holiest city for Muslims. It is required that those who can afford it and are physically fit to undertake the journey do so at least once. The famous Hadith about Hajj is narrated by Abu Hurairah (may Allah be pleased with him), “he heard Prophet Muhammad (ﷺ) say, *"Whoever performs Hajj and does not commit any obscenity or transgression shall return* [free from sins] *as he was on the day his mother gave birth to him."* (Al-Bukhari)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ٩٦
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ(٩٧)

3:96 ***Behold, the first House*** (of Prayer) ***established for mankind is the one at Bakkah: it is full of blessing and a centre of guidance for the whole world*.**

The name **Bakkah** is an ancient name for the city of **Makkah** (or Mecca). The name change itself isn't clearly documented with a specific date, but it's widely believed that Bakkah refers to the sacred area around the Kaaba, while Makkah became the more commonly used name for the city over time.

The first sacred House (of prayer) is called **Ka’bah** which was first built by Ibrahim (عَلَيْهِ ٱلسَّلَامُ). Before Prophet Muhammad (ﷺ) cleansed the Ka’bah, it was surrounded by 360 idols worshipped by the pre-Islamic Arabs. Some of the prominent idols included:

Hubal: The chief idol, placed inside the Kaaba, worshipped by the Quraysh tribe.

Al-Lat: Known as "The Goddess," worshipped in the form of a stone.

Al-Uzza: Associated with power and the morning star.

Manat: The goddess of fate and destiny.

These idols represented various deities and cosmic forces, and their worship was deeply rooted in the polytheistic traditions of pre-Islamic Arabia. Until the Ka'bah was cleansed of the idols, the Muslims prayed in the direction of Jerusalem.

The Jews were happy enough to see that at least the Muslims were praying in the right direction, i.e., Jerusalem. They felt superior to everyone else because they thought they were the only learnt people of the Book. It is in this egoistic view that they still do not recognise the subsequent holy books, i.e., the *Injil* and the *Qur`an*. When the Prophet Muhammad (ﷺ) received the order "to pray in the direction of Makkah, the Jews got the hump and objected, arguing that the Ka'bah had replaced Jerusalem as the Holiest site of prayer. They might have thought the shift meant "the termination of the era of Israelite leadership"..

سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ قِبْلَتِهِمُ الَّتِىْ كَانُوْا عَلَيْهَا

2:142 The block-headed will say: "What has turned them away from the direction they formerly observed in Prayer?"

In Arabic, (السُّفَهَآءُ) usually means "The Fools" That is, the Jews, of all the people, should know better that it is up to Allah (سُبْحَانَهُ وَتَعَالَى) to command which is the right direction. Nevertheless, even after his migration from Makkah, the Prophet (ﷺ) continued to pray in the direction of Jerusalem for about sixteen or seventeen months in Madinah.

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

2:144 We see you oft turning your face towards the sky; now We are turning you to the direction that will satisfy you. Turn your face towards

the Holy Mosque, and wherever you are, turn your faces towards it in Prayer. Those who have been granted the Scripture certainly know that this (injunction to change the direction of Prayer) ***is right and is from their Lord. Allah is not heedless of what they do.***

The change in the direction of prayer was revealed in Rajab or Sha'ban 2 A.H. According to a tradition in the Tabaqat of Ibn Sa'd, the Prophet (ﷺ) was at the house of Bishr b. Bara'b. Ma'rur, where he had been invited to a meal. When the time of Zuhr prayer came, the Prophet (ﷺ) rose to lead it. He had completed two Rak'ahs and was in the third when the verse (2:144) was suddenly revealed. Soon after the revelation of this verse everybody, following the leadership of the Prophet (ﷺ), turned the direction of prayer away from Jerusalem to the Ka'bah.

A public proclamation of the new order was then made throughout Madina and in the suburbs. Bara' b. 'Azib says that at one place the announcement was heard by people while they were in the state of Ruku' (kneeling). On bearing this order, they immediately turned their faces towards the Ka'bah. Anas b. Malik says that the news of the announcement reached Banu Salamah the next day while the morning prayer was in progress. People had completed one rak'ah when they heard the announcement about the change of direction, and the entire congregation immediately faced the new Qiblah.

It ought to be noted that Jerusalem is to the north of Madina, while the Ka'bah is to the south. In order to change direction during congregational prayer, it would have been necessary for the leader of the prayer to walk several steps beyond what was originally the last row of worshippers. The people in the congregation, too, would have been forced not only to make a right about-turn but also to walk a little to straighten their rows.

In certain traditions, it shows that even before the revelation of this injunction, the Prophet (ﷺ) was

expecting something of this nature. He had begun to feel that with the termination of the era of Israelite leadership, the time had come for the central position of Jerusalem to cease and a return to the original centre of the Abrahamic mission to commence. The Jews never recognised Isa (عَلَيْهِ اَلسَّلَامُ) as a Prophet, Messiah, or divine, let alone as the Son of God. They even attempted to have him killed. However, due to the change of direction for the Muslims, i.e., from Jerusalem to Makkah, the animosity towards Christians transformed into hatred towards Muslims, which has not ceased, if not multiplied, even to date.

To turn one's face in the direction of the Ka'bah does not mean that wherever a man might be, he should turn to the Ka'bah with absolute accuracy. It would obviously be extremely difficult for everyone to comply with such an order. Hence, the order is to turn one's face in the direction of the Ka'bah rather than to the Ka'bah itself.

According to the Qur`an, we are required to find out the direction of the Ka'bah as accurately as possible. We are not required, however, to locate it with absolute precision. We may pray in the direction which appears correct as a result of our enquiry. However, if a man is either at a place where it is difficult to determine the direction of the Ka'bah or if he is in a position where it is difficult to maintain the correct direction (e.g., when travelling on a train, a boat, or an aeroplane), he may pray in the direction which seems correct or in whatever direction it is possible for him to face. If he then comes to know the correct direction while he is in the state of prayer, he should turn his face in that direction.

The 'Holy Mosque' refers to the sanctuary invested with holiness and sanctity, the sanctuary in the centre of which the Ka'bah is located.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

3:97 In it there are clear signs and the station of Abraham; whoever enters it becomes

***secure. Pilgrimage to the House is a duty owed to Allah by all who can make their way to it. As for those who refuse to follow His command, surely Allah does not stand in need of anything*.**

As in the ayah above, there are several clear signs which prove that the Makkan sanctuary enjoys Allah's blessings. Even though it is located in the middle of wide expanses of desert where even a green blade of grass struggles to survive, Allah (سُبْحَانَهُ وَتَعَالَى) has seen to it that its inhabitants enjoy a satisfactory living. In other words, there will hardly be anything needed by human consumption to survive which is not available to the inhabitants as well as the visitors of this sanctuary.

The Ka`abah (**ٱلْكَعْبَةَ**) was built by Ibrahim (عَلَيْهِ ٱلسَّلَامُ) long before al-Aqsa (Jerusalem), which was built by Suleiman (عَلَيْهِ ٱلسَّلَامُ). During the times of ignorance, pagan idols surrounded the Ka'abah in pre-Islamic Arabia. Therefore, the Muslims had no alternative but to face in the direction of al-Aqsa as their qibla when praying until they were commanded to change the direction to face the Ka'abah.

In 630 AD, the Prophet Muhammad (ﷺ) led his followers from Medina to Makkah, cleansed the Ka'abah by destroying all the pagan idols, and then consecrated the building to Allah **(سُبْحَانَهُ وَتَعَالَى)**. In 632 AD, the Prophet (ﷺ) performed his only and last Hajj with a large number of followers and instructed them on the Hajj rites. From this point on, Hajj became one of Islam's five pillars.

There are several Ahadith concerning rewards for performing Hajj. The Prophet (ﷺ) said, "Whoever performs Hajj and does not commit any obscenity or wrongdoing, he will come out as the day he was born—pure and sinless" (Bukhari).

وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

41:35 ***But none can attain this quality except those who endure with patience, and none can attain this rank except those who are men of great fortune*.**

Udhiya (أضحية)
"Qurbani" (Sacrifice)

The word 'Qurbani' originates from the word 'qurban', rooted in the word 'qurb', signifying 'nearness'. That is nearness to Allah (سُبْحَانَهُ وَتَعَالَى). The deed cannot be replaced with a different good deed. For example, if one were to say that instead of spending money on a sacrificial goat or cow, why not give the same amount of money to the poor or needy? This would be akin to replacing Allah's law with a modified version. There's nothing stopping you from helping the poor and needy at any other time, but when it comes to Qurbani, it has its own connotation. The Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was tested for his resolve, i.e., how much was he prepared to sacrifice for the nearness of Allah (سُبْحَانَهُ وَتَعَالَى)? Indeed, he passed the test with flying colours when ordered to sacrifice his beloved son Ismael.

The concept of (Udhiya) Qurbani goes as far back as the sons of Adam (عَلَيْهِ ٱلسَّلَامُ) (هابيل) "Habil" and "Qabil" (قابيل).

وَ اتْلُ عَلَيْهِمْ نَبَاَ ابْنَيْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ لَاَقْتُلَنَّكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ﴿۲۷﴾

***5:27 Narrate to them in all truth the story of the two sons of Adam. When they made an offering and it was accepted from one of them and was not accepted from the other, the latter said: 'I will surely kill you.' Thereupon the former said: 'Allah accepts offerings only from the God-fearing*.**

The narrative of Adam's two sons, Habil and Qabil, is well-known. In short, Adam (عَلَيْهِ ٱلسَّلَامُ) asked both of his sons to make a sacrifice. Habil, a shepherd, selected the best ram. Qabil, on the other hand, offered some of his

farm's inferior products. The difference between the two types of sacrifices is the sincerity of one's intentions. One demonstrated piety, while the other saw it as a ritual to be performed. One had the goal of attaining "taqwa," whereas the other was viewed as ceremonial and rejected. The principle being, it's not the animal, but the intention which matters most.

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

22:37 Neither their flesh nor their blood ever reaches Allah. What reaches Him is righteousness (Taqwa) ***from you*.**

When Habil sacrificed the best animal he owned, it was an outward manifestation of his piety. He understood the essence of Qurbani. The words (قربانی) "sacrifice" and (صَبَر) "patience" are abundantly mentioned in the Qur`an. The interrelationship of these two words renders one without the other meaningless.

The Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was the prime example of "sacrifice" and "patience." Imagine telling your beloved son that his sacrifice was necessary. The deed was required to test Ibrahim's Taqwa and patience.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

37:102 and when he was old enough to go about and work with him, (one day) Abraham said to him: "My son, I see in my dream that I am slaughtering you. So consider (and tell me) what you think." He said: "Do as you are bidden. You will find me, if Allah so wills, among the steadfast."

The words are clear about the son not taking his father's dream to be a mere dream but a command from Allah **(سُبْحَانَهُ وَتَعَالَى)**. On this very basis, there is the Islamic belief that the dream of the Prophets is never a mere dream, it is also a kind of revelation.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ١٠٣

37:103 ***When both surrendered*** (to Allah's command) ***and Abraham flung the son down on his forehead*****,**

That is, the Prophet Abraham (عَلَيْهِ ٱلسَّلَامُ) did not make his son lie flat on his back but made him lie prostrate lest while slaughtering him the sight of his face should arouse compassion and love and make him unsteady. He wanted to use the knife from under the throat.

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ١٠٤

37:104 ***We cried out: "O Abraham*****,**

No words could sufficiently depict the scene. When Allah (سُبْحَانَهُ وَتَعَالَى) saw that the old father, who had gotten a son after long, earnest prayers, had become ready to sacrifice his only son for Allah's pleasure and approval, and that the son had also become ready to be slaughtered, Allah's infinite Mercy might have been aroused, and the Master might have felt immense love for both the father and son.

قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ١٠٥

37:105 ***you have indeed fulfilled your dream. Thus, do We reward the good-doers.***

That is, "We did not make you see in your dream that you had slaughtered your son and he had died, but that you were slaughtering him." You have realised that vision. We do not intend to take your child's life. Your obedience and willingness to sacrifice him for our sake has achieved the true purpose of the vision." "We reward the good-doers." That is, we do not subject those who follow the righteous path to trials in order to cause them trouble, grief, and affliction for the sake of it; rather, these difficulties are intended to bring out their excellencies and elevate them to high ranks. Thus, your readiness and preparation to sacrifice your beloved son are sufficient to elevate you to the position that could only be gained by the one who slaughtered his son for our approval and pleasure. Thus, we

have spared your child's life while also elevating you to this high status.

إِنَّ هَٰذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ١٠٦

37:106 This was indeed a plain trial.

That is, the object was not to slay your son through you, but to put you to the test and see if you valued anything in the world more than Us. According to a Hadith, the Holy Prophet (ﷺ) said, "*The son of Adam does not do any action on the day of Qurbani, which is more pleasing to Allah than the sacrifice of animals. He will come on the day of Qiyamah with its hairs, horns, and hooves* (for reward)*; and the blood (of the sacrificed animal) certainly reaches Allah before it falls down to the ground*." (Tirmizi, Sunan)

Justice (العدل)

One of the fundamentals of Muhkamat (مُحْكَمَاتٌ) is "justice", without which the entire system will collapse.

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۙ ٧ اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ٨

55:7-8 and He has raised up the heaven and has set a balance that you may not transgress in the balance,

Almost all the commentators have interpreted the word **(**الْمِيْزَانَ**)** "mizan" (balance) to mean justice, and **(**وَوَضَعَ**)** "set up" to imply that Allah has established the entire system of the universe on justice. Had there been no balance established among the countless stars and planets moving in space, and the mighty forces working in this universe, and the innumerable creatures and things found here, this life on earth would not have functioned even for a moment.

Look at the creatures existing in the air and water and on land for millions and millions of years on this earth. They continue to exist only because full justice and balance has been established in the means and factors

conducive to life; in case there occurs a slight imbalance of any kind, every tract of life would become extinct.

Justice is a fundamental principle in Islam, emphasized in both the Qur`an and Hadith. The Qur`an repeatedly commands fairness and equity, stating that Allah loves those who uphold justice:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

4:58 Allah commands you to deliver trusts to those worthy of them; and when you judge between people, to judge with justice. Excellent is the admonition Allah gives you. Allah is All-Hearing, All-Seeing.

In the ayah above the Muslims are forewarned against the evils which had afflicted the Israelites. One of the fundamental mistakes committed by the Israelites was that in the time of their degeneration they had handed over positions of trust (i.e. religious and political leadership) to incompetent, mean, immoral, dishonest and corrupt people. The result was that corruption spread throughout the nation. The Muslims are directed to take heed of this, and to entrust positions of responsibility only to those who are capable of shouldering the burdens of such positions.

The other major weakness of the Israelites was that they completely lost their sense of justice. In their pursuit of either personal or national interests, honesty and good faith were often sacrificed. The Muslims, in the time of the Prophet Muhammad (ﷺ), were themselves subjected to gross injustice at their hands. On the other side were those who worshipped idols, buried their daughters alive, married their step-mothers and circumambulated the Ka'bah naked. Despite this, these so-called People of the Book felt no shame in declaring that the latter were closer to righteousness than the Muslims.

After informing the Muslims of the iniquity of the Jews, God now warns them against committing similar

injustices. They should rather declare what is right in the face of friend and foe alike, and judge between people with equity and justice.

The Prophet Muhammad (ﷺ) stressed justice in his teachings. One famous Hadith states: "*The best jihad in the way of Allah is to speak a word of justice to an oppressive ruler*." (Sunan Abi Dawud 4344)

Islamic teachings emphasise that justice should be applied universally, regardless of personal biases or relationships. The Qur`an warns against departing from justice due to hatred:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

5:8 ***Believers! Be upright bearers of witness for Allah,1 and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do.***

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Jihad (جهاد)

The Arabic word (جهاد) “Jihad” is probably one of the most misconstrued words, largely by nonbelievers. As soon as the word “Jihad” is mentioned, people and the sceptics in particular, jump to a conclusion and think of it as some sort of warfare or terrorism. Whereas, the literal meaning of the word is "struggle." Struggle against one’s own ego, known as **Jihad al-Nafs**, which is beautifully captured in Hadith literature.

Jihad is very comprehensive. It includes every kind of effort, exertion, conflict and war. Jihad for the cause of Allah means that it should be performed for His service and for His approval against those who prevent others from following His Way. The performance of Jihad also requires that one should first of all fight against one's own self in order to subdue it. For there can be no true Jihad unless one fights against one's evil self and subdues one's desires and lusts to the obedience of Allah. The Holy Prophet himself has emphasised the need for this Jihad. Once when the warriors for the cause of Allah returned from Jihad, he said: "*You have returned from the lesser Jihad to the' greater Jihad." They asked, "What is that greater Jihad.'" The Holy Prophet replied, "It is the Jihad against one's own desires and lusts*."

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِۦٓ

29:6 ***Whosoever strives*** (in the cause of Allah) ***does so to his own good.*** (Surah al-Ankabut)

The word (مجاهد) “mujahadah” means to struggle. This struggle is not of a day or two, but of a lifetime, of every moment of the day and night. And it is not a struggle in one field only but on every front of life. Hasan al-Basri a renowned Islamic scholar, theologian, and ascetic said:

"*Man exerts in the way of Allah, even though he may not strike one sword at any time*."

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

22:78 Exert your utmost for the cause of Allah as one should. He has chosen you for His service and has not laid on you any hardship in your religion. Therefore, be steadfast in the religion of your father Ibrahim. Allah had called you "Muslims" before this and has called you (by the same name) ***in this*** (Qur`an) ***also so that the Messenger may be a witness in regard to you and you may be witnesses in regard to the rest of mankind. Therefore, establish Salah and pay the Zakat dues, and hold fast to Allah, for He is your Guardian: What an excellent Guardian and what an excellent Helper!*** (Surah Al Hajj)

Allah **(سُبْحَانَهُ وَتَعَالَى)** has not laid upon you any hardship in your religion. You are meant to be free from all the useless and unnatural restrictions such as manmade rituals and cultures. The statement, "**Allah had called you "Muslims**" is to say that Islam is the only religion taught by all the Prophets of Allah **(سُبْحَانَهُ وَتَعَالَى)**, including the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). The religion to which the Prophet Muhammad (ﷺ) invited them was the same pure, unadulterated religion. All the Prophets (Allah's peace be upon them all) believed in Tawḥīd, the Hereafter, Prophethood, and the Divine Books. They were "Muslims" rather than "Jews," "Christians," etc." This point is also highlighted in surah al-Anbya:

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ

21:83 But they tore asunder their faith into many parts.

In this verse, the addressees are the entire mankind. It means: O mankind, you were all one community with one religion, and all the Prophets brought one creed:

Allah is the Lord of all mankind, so worship Him alone. But afterwards the people corrupted this creed and invented and adopted the things they liked and mixed their own theories, whims and practices in it. This brought into being countless communities and religions. Thus, it is absolutely wrong to say that a particular Prophet was the founder of a particular religion and another of another, and so on. The very fact that different religions came into being at different periods of time does not prove that the Prophets created these differences. It is obvious that the Prophets of Allah **(سُبْحَانَهُ وَتَعَالَى)** could not found different religions, nor could they teach their followers to worship any beings apart from Allah **(سُبْحَانَهُ وَتَعَالَى)**.

As to why some people divide and create friction among others, it has a great deal to do with satiating their personal ego, obviously inflated with the help of Shaitan. That is, "*I'm better than you*!"

Jihad means to subdue one's egoistic view. In one tradition, the Prophet was heard to say that "*We have returned from the lesser jihad to the greater jihad*," where the "greater jihad" is interpreted as the struggle against one's own ego (jihad al-nafs).

Be good to your parents

Being kind to your parents is not a suggestion but a commandment. Not only in the Qur`an, but also as 5th commandment of well-noted ten commandments revealed to the Prophet Musa (عَلَيْهِ ٱلسَّلَامُ), "**Honor your father and your mother**." (Exodus 20:3–14)

In Surah Isra:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

17:23 Your Lord has commanded that you worship none but Him (Tawḥīd)***, and that you be good to your parents. If either of them or both of them***

reach old age with you, do not say to them a word of disrespect, nor scold them, but say to them kind words.

The verse (17:23) above indicates that "**be good to your parents**" is not advice but more like Allah's commandment. It is therefore your incumbent duty to obey, serve, and respect your parents. As they age, they become weaker and vulnerable, necessitating even greater care. Do not subject them to mental torture either. Instead, tell them kind words.

During the early days, although Islam was spreading fast, in some quarters, hatred against the Prophet Muhammad (ﷺ) was also multiplying. Particularly, in some families, where the children had converted to Islam while the parents remained rigid mushrikeen. This is not a new phenomenon either. People are usually reluctant to change, especially the old people.

Some people may say that their parents are not worthy of respect. They need to be reminded that only Allah **(سُبْحَانَهُ وَتَعَالَى)** is the judge of that, i.e., you do your bit and let the parents do theirs. After all, your parents also have their parents, just like you would be the parents of your children. The concept is based on a chain reaction, i.e., "what goes around comes around".

"Being kind to your parents" is actually for your own good. Even if the parents have passed away, you can be kind to them to be kind to yourself. For example, when you pray to Allah **(سُبْحَانَهُ وَتَعَالَى)** to grant your deceased parents Jannat Firdous, you are actually asking the same for yourself. The way it works is this: if your mother is in Jannat, according to the Qur`an, all her wishes would come true, including her desire for her children to be united with her. (الرَّحْمٰنِ الرَّحِيم), the Most Gracious and the Most Merciful, would raise the children's status to a higher station so that the mother's wish comes true, as it is confirmed in Surah Al Mu'min:

رَّبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

40:8 ***Admit them, Our Lord, to the eternal Gardens which You have promised them, and*** (admit therein also) ***of their parents and wives and children who are righteous. You are surely All-Mighty, All-Wise.***

In the event of deceased parents, one does not have to be at their grave or even at a shrine to supplicate. You can pray anywhere on Allah's earth, even if you happen to be thousands of miles away in a different country. Indeed, Allah **(سُبْحَانَهُ وَتَعَالَى)** is closer to you than your jugular vein.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

5:16 ***We created the human being, and We know what his soul whispers to him. We are nearer to him than his jugular vein.***

Rights of Poor and Needy

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

17:26 ***And give the relative his rights, and the poor, and the wayfarer, and do not squander wastefully.*** (surah al-Isra)

There would be no hunger in the world if you were charitable enough to see to only your neighbours and poor relatives not going hungry.

"**do not squander wastefully**." This implies that squandering is attributed to the devil, as stated in al-Isra:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

17:27 ***The extravagant are brethren of the devils, and the devil is ever ungrateful to his Lord.***

This would be referring to spendthrifts showing off their wealth in an attempt to make themselves look superior or better than others. The suggestion is to "do not be a

snob, because snobs have nothing to be snobbish about." Those who belittle others are essentially emulating the devil.

Right of Retribution

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنْصُورًا

17:33 Do not kill any soul whose killing has been forbidden by Allah except by right, and if one is killed unjustly, We have granted the right of retribution to his guardian. So, he should not transgress the limits in retaliation, for he shall be helped.

No one has the right to give or take life. This includes suicide or self-destruction. Our brief existence in this world tests our perseverance and ability to endure hardships. To run away from our responsibilities and to resort to committing such a heinous crime as suicide is against Allah's command.

"**We have granted the right of retribution to his guardian**" is referring to "wilful murder". The fundamental principle of retribution states that the state does not determine the punishment for such a heinous crime as killing someone intentionally. The state may be a man-made system, similar to a computer. Just as a computer cannot feel its user's pain, neither can the state feel a mother's pain who has lost her son or daughter. The state may imprison a murderer at taxpayers' expense, but the wretched mother is still in pain, which would multiply if she saw the killer walking down the street, laughing and joking as if nothing had happened.

In an Islamic judicial system, there is a perfectly good solution for this muddled issue. The state assumes responsibility for the plaintiff's suffering. The murderer, although incarcerated, remains alive and cannot provide any solace to the grieving mother. Under the circumstances,

the state can offer the plaintiff three options: (a) life for life; (b) accept compensation; and (c) forgive the killer.

Some people may scoff at Allah's command by giving it the misleading expression "an eye for an eye", which is just another attempt to undermine the Islamic judicial system and make it sound as if it is a "revenge", when, in actual fact, any of the three options have the grieving party's interest at heart.

In the absence of capital punishment, the murderer carries out the killing, and the state then puts him/her away for life. Life imprisonment is a sentence which gives the state the power to detain a person in prison for life. However, the killer will be eligible for parole after serving this minimum term of, say, 20 years in prison. This implies that the murderer could potentially receive an early release from prison. This, in turn, renders the concept of "lifetime" imprisonment meaningless, as it involves the taking of another person's life.

"**He should not transgress the limits in retaliation.**" Limitless retaliation was evident when a frustrated Indian farmer killed a British officer, probably a tax collector during the British Raj, for confiscating the best part of the villager's farm produce, leaving him very little or nothing to live on. The question of whether the murder was accidental or wilful is neither here nor there. The fact remains that instead of trying the farmer for the crime he committed, the entire village was burnt down, killing many innocent women and children in the process. That was the British Empire, which redefined the adage **"eye for an eye"** with another adage: **"might is right.**" These days, the USA is more useful for law. Next, China would be the choice, as if justice is not part of the equation. The Qur`an simplifies the solution to this complex issue:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

5:45 ***We had prescribed this decree in the Torah for the Jews: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and for all wounds equal retaliation." However, forgoes retaliation as charity, it shall be expiation whoever for him: those, who do not judge by the Law which Allah has sent down, are indeed the unjust people.*** (Surah al-Ma'idah)

"…We had prescribed this decree in the Torah…", goes to show that an eye for an eye is not something imposed by Muslims but is prescribed in all the previous Scriptures. (Exodus, 21: 23-27). However, **"…whoever forgoes retaliation as charity…"**, implies that forgoing retaliation with the intention of performing a good deed can atone for many of one's sins.

Interest (Ar-Riba)

In the Hebrew Bible, the Book of Ezekiel classifies the charging of interest among the worst sins, denouncing it as an abomination and metaphorically portraying usurers as people who have shed the borrower's blood. The Book of Ezekiel clearly declares "**ribit**" (interest) as sinful, yet the Talmud, an interpreted version of the Tanakh (Hebrew Bible), concludes that non-Jews can give and take a certain amount of ribit.

According to Allah's law, **ar-Riba**, or interest, is, in essence, a hindrance to social, economic, moral, and spiritual progress. Islam deems receiving or paying interest as a major sin.

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِیْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَ اَحَلَّ اللّٰهُ الْبَيْعَ وَ حَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ وَ اَمْرُهٗٓ اِلَى اللّٰهِ ؕ وَ مَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۷۵﴾

يَمْحَقُ اللّٰهُ الرِّبٰوا وَ يُرْبِى الصَّدَقٰتِ ؕ وَ اللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ﴿۲۷۶﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۲۷۷﴾
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ ذَرُوْا مَا بَقِيَ مِنَ الرِّبٰۤوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۷۸﴾
فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَ رَسُوْلِهٖ ۚ وَ اِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَ لَا تُظْلَمُوْنَ ﴿۲۷۹﴾

2:275-279 Those who swallow usury will not rise, except as someone driven mad by Satan's touch. That is because they say, "Commerce is like usury". But Allah has permitted commerce, and has forbidden usury. Whoever, on receiving advice from his Lord, refrains, may keep his past earnings, and his case rests with Allah. But whoever resumes—these are the dwellers of the Fire, wherein they will abide forever. Allah condemns usury, and He blesses charities. Allah does not love any sinful ingrate. Those who believe, and do good deeds, and pray regularly, and give charity—they will have their reward with their Lord; they will have no fear, nor shall they grieve. O you who believe! Fear Allah, and forgo what remains of usury, if you are believers. If you do not, then take notice of a war by Allah and His Messenger. But if you repent, you may keep your capital, neither wronging, nor being wronged.

LOANS are of two types:

(a) **Consumptive loan**: borrowed by the helpless needy persons for their personal needs.

(b) **Economic loan**: taken by businessmen for trade, commerce, industry, agriculture, etc.

Regarding the first type of loan, moneylenders or bankers are exploiting ordinary and impoverished individuals who are struggling to meet their financial

obligations. People in this situation often have to take out one loan after another to pay off their debt. Even after paying interest many times, the original loan remains unchanged. Naturally, the situation diminishes the incentive for the labourers to continue their work, when others take away the fruits of their labour.

As to the second type of loan, there is no business—commercial, industrial, or agricultural—that can guarantee a fixed rate of profit or loss under all circumstances. A business, as a separate entity, which borrows capital at a fixed rate of interest, is never free from risk or loss. The lender, on the other hand, is content with his fixed interest rate because he doesn't run the business and isn't concerned with the owner's plight if the business goes at a loss. All he cares for is his guaranteed “fixed rate of interest".

Re: Abortion

There are many 'IFs' and 'BUTs' which make the topic of birth control controversial. Islam generally prohibits the use of birth control and subsequent abortions, although they may be two separate issues. Abortion may be permissible in some unavoidable situations, such as “on medical grounds".

In pre-Islamic Arabia, the fear of poverty was a significant factor which led to the killing of children, particularly through infanticide. This practice was deeply rooted in societal norms and economic struggles. The Qur`an explicitly condemns this, stating,

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

17:31 Do not kill your children for fear of want. We will provide for them and for you. Surely killing them is a great sin. (Surah Al-Isra).

This verse cuts at the very root of the movement of birth control, which has been going on from ancient times to our present age. It was the fear of want that induced people to kill their children or resort to abortion. In our age another plan has been added to these, i.e. contraception. This article of the Islamic manifesto prohibits the people from reducing the number of mouths by artificial means but exhorts them to increase the means of production according to the natural methods enjoined by Allah (سُبْحَانَهُ وَتَعَالَى). According to this article, it is one of the biggest mistakes of man to check birth rate as a solution to the want and scarcity of provisions. Therefore, it warns him, as if to say: "*O man, it is not you who make arrangement for food, but Allah, Who settled you in the land and has been providing for you and will provide for those who will come after you*.

History tells us that the food resources have always expanded in proportion to the number of inhabitants of a country. Nay, often they have exceeded far more than the needs of the inhabitants. Thus it is a folly on the part of man to interfere with the arrangements of Allah (سُبْحَانَهُ وَتَعَالَى).

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ

42:49 ***To Allah belongs the dominion of the heavens and the earth. He creates whatever He wills. He grants daughters to whomever He wills, and He grants sons to whomever He wills.***

Ghibat
(backbiting)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

49:12 Believers, avoid being excessively suspicious, for some suspicion is a sin. Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. Have fear of Allah. Surely Allah is much prone to accept repentance, is Most Compassionate

"…**for some suspicion is a sin**" The reason given is that some conjectures are sins. To understand this command, we should analyse and see what the kinds of conjecture are and what the moral position of each is.

"**Do not spy**", It is forbidden to delve into the affairs, secrets, or weaknesses of others. Regardless of whether it stems from suspicion, malicious intent, or personal curiosity, the Shari'ah forbids this behaviour. Believers shouldn't pry into others' private lives to find their flaws. The practice also includes reading other people's private letters, listening secretly to private conversations, peeping into the neighbour's house, and trying to get information in different ways about their domestic life or private affairs. Such conduct constitutes grave immorality and can lead to significant societal disruption.

The Prophet Muhammad (ﷺ) emphasised the importance of respecting others' privacy and avoiding unnecessary interference in their personal matters. A relevant Hadith states:

"If you search for the faults of the people, you will corrupt them, or you will nearly corrupt them." (Abu Dawood).

The Hadith highlights the prohibition against spying or snooping into others' affairs, as it can lead to harm and

mistrust within the community. The focus is on fostering mutual respect and avoiding actions that could damage relationships or reputations.

An incident involving Hadrat Umar is very instructive. He once heard the voice of a person singing in his house at night. He became curious and climbed the wall. There, he observed the presence of wine and a woman. He shouted at the man, saying, "*O enemy of God, do you think you will disobey Allah, and Allah will not expose your secret?" The man replied: "Do not make haste, O Commander of the Faithful: if I have committed one sin, you have committed three sins: Allah has forbidden spying, and you have spied; Allah has commanded that one should enter the houses by the doors, and you have entered it by climbing over the wall; Allah has commanded that one should avoid entering the other people's houses without permission, and you have entered my house without my permission*." Hearing this reply, Umar confessed his error and did not take any action against the man, but made him promise that he would follow the right way in the future. (Abi Bakr Muhammad bin Ja'far al-Khara'iti and Makarim al-Akhlaq)

"…**nor backbite one another** "The second kind of conjecture is that which one cannot do without in practical life, e.g. in a law court a judge has to consider the evidence placed before him and give his decision on the basis of the most probable conjecture, for he cannot have direct knowledge of the facts of the matter, and the opinion that is based on evidence is mostly based on the most probable conjecture and not on certainty. Likewise, in most cases when one or the other decision has to be taken, and the knowledge of the reality cannot possibly be attained, there is no way out for men but to form an opinion on the basis of a conjecture.

"…**eat the flesh of his dead brother**" The third kind of conjecture, which is although a suspicion, is permissible in nature, and it cannot be regarded as a sin. For instance, if there are clear signs and pointers in the character of a

person (or persons), or in his dealings and conduct, on the basis of which he may not deserve to enjoy one's good conjecture, and there are rational grounds for having suspicions against him, the Shariah does not demand that one should behave like a simpleton and continue to have a good conjecture about him. The last limit of this lawful conjecture, however, is that one should conduct himself cautiously in order to ward off any possible mischief from him; it is not right to take an action against him only on the basis of a conjecture.

Slandering and taunting

(Sarcasm)

Slandering, mocking, or provocation can create animosity, bitterness, and mistrust amongst the people. Islam declares such practices as evil. The law mandates the protection of a person's basic honour, when one humiliates the other, he or she commits a crime. Mocking does not only imply mocking with the tongue; it also includes mimicking and laughing at other people's misfortunes, appearances, or defects of one kind or another. Reminding the offender about it may lead him to justify his actions by saying, "I was only joking"—to save him or herself from the embarrassment, but the damage has been done already. Joking is one thing, but when the intentions are spiteful, then it's no longer a joke. What is actually forbidden is the use of wilful contempt as a tool for mental torture.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

49:11 ***Believers, let not a group*** (of men) ***scoff at another group, it may well be that the latter*** (at whom they scoff) ***are better than they; nor let a group of women scoff at another group, it may***

well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames. It is an evil thing to gain notoriety for ungodliness after belief. Those who do not repent are indeed the wrong-doers. (surah Al Hujaraat)

Here the believers were made to realise that by virtue of the most sacred relationship of the faith they were brothers to one another, and they should fear God and try to keep their mutual relations right. In the verses (49:12) above, in terms of Ghibat, they are being enjoined to avoid and shun those major evils which generally spoil the mutual relationships of the people in a society.

Slandering and taunting the people and harbouring suspicions and spying on others are, in fact, the evils that cause mutual enmities and then lead to grave mischief. The western law pertaining to libel in this regard is so defective that a person who sues another under this law may well cause some loss to his own honour. The Islamic law, on the contrary recognizes a basic honour for every person and gives nobody the right to attack it, no matter whether the attack is based on reality or not, and whether the person who has been attacked has a reputation of his own or not. Only the fact that a person has debased and humiliated the other person is enough to declare him a criminal unless, of course, it is proved that the humiliation caused had a legal ground for it.

The word (لَمِزُ) **"lamz"** as in (تَلْمِزُوٓا اَنْفُسَكُمْ) used in the original is very comprehensive and applies to ridiculing, reviling, deriding, jeering, charging somebody or finding fault with him, and making him the target of reproach and blame by open or tacit references. As all such things also spoil mutual relationships and create bad blood in society, they have been forbidden. Instead of saying: Do not taunt one another, it has been said: Do not taunt yourselves, which by itself shows that the one who uses taunting words for others, in fact, taunts his own self. Obviously, a person does

not use invectives against others unless he himself is filled with evil feelings and is almost in a state of bursting like a volcano. Thus, the one who nourishes such feelings has made his own self a nest of evils before he makes others a target, Then, when he taunts others, it means that he is inviting others to taunt him. It is a different matter that the other person may evade his attacks because of a gentle nature, but he himself has opened the door to mischief so that the other may treat him likewise.

"Never call one another by nicknames." The command requires that a person not be called by a name or a title, which may cause humiliation or offense. It's also not acceptable to unjustifiably label someone as a sinner or a hypocrite. Similarly, assigning a nickname that implies a flaw or imperfection in an individual, or referring to a person as a Jew or Christian, even after their conversion to Islam, is unacceptable.

Hypocrisy

Hypocrites often believe themselves to be very clever people. Although they are not clever enough to realise that they lose at both ends. Non-believers may at least gain some worldly wealth at the cost of salvation, but hypocrites lose both in this life as well as in the life after death. Hypocrites will sit on the fence and allow injustice to be carried out. The hypocrite stays quiet when he should actually speak up for the truth. The Qur`anic definition leaves absolutely no doubt about the end result of a hypocrite.

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

22:11 ***And among people is he who worships Allah on the borderline; if any good befalls him, he is satisfied; but if a trial afflicts him, he utterly turns away. He will incur the loss of***

this world and the Hereafter. That indeed is a clear loss.

(وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللهَ عَلٰى حَرْفٍ) "**people is he who worships Allah on the borderline**" This type of man is a time server who stands on the boundary line between Islam and kufr so that he may join the winning side, whether it be Islam or kufr.

(وَاِنْ اَصَابَتْهُ فِتْنَةُ ٱنْقَلَبَ عَلٰى وَجْهِهٖ) "**but if a trial afflicts him, he utterly turns away**" As this type of man has a weak character and wavers between kufr and Islam, he becomes the slave of his self. He accepts Islam for the sake of self-interest. He is faithful to it if all his wishes are fulfilled and he has a life of ease and comfort; he is well-pleased with his Allah and is firm in his faith. On the contrary, if his faith demands some sacrifice from him, or visited by some affliction, or encounters some hardship and loss in the way of Allah, or he does not have his way, he begins to waver about the 'Godhead of Allah' and the Prophethood of the Messenger. He becomes sceptical about everything of the faith. Then he is ready to bow down before any power from which he expects some benefit and security from loss.

(ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ) "**That indeed is a clear loss**" The fact is that a hypocrite fares worse even than an unbeliever. The unbeliever applies himself exclusively to the benefits of this world and becomes more or less successful because he is not handicapped by the fear of Allah, accountability in the Hereafter and restrictions of divine law. A true believer, on the other hand, even if he loses in this world, is assured of success in the next. But the wavering Muslim becomes a loser both in this world and in the next world because he is handicapped by doubt and indecision and cannot make his choice between the two worlds.

As the hypocrite cannot decide whether there is Allah and the Hereafter, he cannot apply himself exclusively to the worldly affairs with that single-mindedness which the unbeliever enjoys. And when he thinks of Allah and the Hereafter, the allurements of this world and the fear of the disadvantages do not let him apply himself exclusively to

the demands of the Hereafter. This conflict between God worship and world worship makes him a loser in this world as well as in the next.

Behaviour

Shortly after the migration to Madinah, Islam rapidly expanded and gained acceptance from the vast majority of the population. The main reason for the attraction was the impeccable manners of the Prophet Muhammad (ﷺ) and his companions towards the poor, needy, and oppressed people of not only Arabia but also adjoining countries. The Prophet's education of his companion was deep-rooted. They were prevented from telling lies and stood up for the truth, irrespective. In the event of Mushriqin being discourteous or offensive, the companions showed tolerance and avoided being dragged into pointless encounters.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

7:199 Be tolerant, and command decency, and avoid the ignorant.

The Prophet (ﷺ) consistently advised his companions to bring happiness and comfort to others, rather than causing hardships. Stay away from ignorant people, and more importantly, avoid being ignorant. Satan has his own ways of enticing you to participate in pointless debates, even if you don't want to.

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

7:200 If Satan ever excites you to anger, seek refuge in Allah: He is All-Hearing, All-Knowing

As soon as one feels that his addressees are adopting the attitude of ignorance and resorting to arguments, wranglings, and taunts, he should make an honourable retreat from them.

"Trust" is another factor in living a conflict-free life. The expression "honesty is the best policy" goes a long way

towards achieving harmony and peaceful survival. But first of all, you have to be honest with yourself. It can be challenging to provide guidance to someone when you are acting in a contrary manner. Telling a lie might get you out of trouble in the short term, but it will always come back to haunt you and might even cause hurt and disappointment in the long run. There are several educational Ahadith on the subject, as well as the Qur`an. For example,

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

2:42 And do not mix truth with falsehood, and do not conceal the truth while you know.

"**…do not conceal the truth while you know…**"

Sometimes, silence tells a cruel lie. That is, if you witness injustice, mischief, and false accusations, you should strive to prevent them. If it's not possible, then at least raise a voice instead of keeping quiet to save your own skin.

Intoxication

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

2:19 They ask you about <u>wine</u> and games of chance. Say: "In both these there is great evil, even though there is some benefit for people, but their evil is greater than their benefit."

"…***their evil is greater than their benefit***" This is not merely about beer, wine, spirits, or any specific type of alcohol—it is about intoxication itself. When intoxicated a person tends to become irresponsible for his/her actions. Their moral compass falters and the distinction between right and wrong blurs. In such a state, one may commit acts which are ethically or morally inexcusable.

At first, an injunction forbade approaching prayer while intoxicated, signalling a gradual tightening of guidance. Ultimately, alcohol, gambling, and related

practices were categorically forbidden, completing the progression from caution to clear prohibition. Intoxication is forbidden, not only in Islam but also in:

Judaism Wine is central to Kiddush (Sabbath sanctification) and Passover rites. The Talmud forbids priests from serving in the Temple while intoxicated **(Nedarim 31a).** Numbers **(6:1–4)** bars grape products to maintain ritual purity, showing a precautionary approach.

Christianity Jesus' first miracle was turning water into wine at Cana **(John 2:1–11)**, and Paul instructs moderation: "*Do not get drunk on wine*" **(Ephesians 5:18)**. The Council of Laodicea **(c. 364 CE)** decreed clergy must not drink before liturgy, paralleling Islam's early prayer injunctions.

Buddhism & Hinduism Buddhism's fifth precept forbids "**surāmerayamajja**" (intoxicating drinks) to protect mindfulness and moral clarity. Early Hindu texts praise soma but warn against its misuse; later Smriti writings oscillate between ritual allowances and calls for abstinence.

Discrimination

Allah **(سُبْحَانَهُ وَتَعَالَى)** has given us muhkamat (مُحْكَمَاتٌ) for our own benefit, and the best benefit of all is to live a conflict-free life. Bias, prejudice, discrimination, or racialism are some of the root causes of the conflicts. discrimination is a sickness abhorred in Islam, which is yet another example of Islam's superiority over all other religions.

Men of all ages have generally been discarding humanity and drawing small circles around themselves because of their prejudices based on race, colour, country, and nationality. People draw these circles based on their accidental birth, not on rational or moral grounds. In certain instances, the bias is categorical, such as in India, where people perceive Brahmins and Shudras differently.

In other cases, the bias is due to geographical regions or nations having a particular colour or speaking different languages. Even in this day and age, the atrocities committed against the Black people in Africa and the treatment that the Europeans meted out to the Red Indians in America are absolutely deplorable.

Nazi Germany exemplified nationalism's worst-case scenario by targeting the Jewish nation. You'll be right in thinking that the Jews might have learned from Hitler's mistreatment. Not so; now they themselves are doing the same thing to the Palestinians at gunpoint.

The atrocities that are taking place in Gaza, killing hundreds of unarmed women and children on a daily basis, are beyond comprehension and unforgivable at the time of this writing. Whether the Jewish hate against Muslims is based on racism, religion, or some other cultural trait is debatable.

The Jews have always regarded themselves as God's chosen people. According to their beliefs, non-Jewish religious rites are inferior to Jewish rites and rank. In Islam, discrimination is totally forbidden and against the Hukum (حکم الٰہی). In the Qur`an, Allah (سُبْحَانَهُ وَتَعَالَى) says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

49:13 O mankind, We created you from one man and one woman, and then divided you into nations and tribes so that you may recognize one another. Indeed, the most honourable among you in the sight of Allah is he who is the most pious of you. Surely, Allah is All-knowing, All-Wise. (Surah al-Hujaraat)

The verse is best explained by the Holy Prophet Muhammad (ﷺ) himself. The verse was revealed during the Farewell Pilgrimage, during the Tashreeq days. (11th, 12th, and 13th of the month Zul Hijja), the Messenger (ﷺ) of Allah (سُبْحَانَهُ وَتَعَالَى) addressed the people and said: *"O people, be aware: your God is One. No Arab has any superiority over a non-Arab,*

and no non-Arab has any superiority over an Arab, and no white one has any superiority over a black one, and no black one has any superiority over a white one, except on the basis of taqwa (piety)*. The most honourable amongst you in the sight of Allah* (سُبْحَانَهُ وَتَعَالَى) *is he who is the most pious and righteous of you. Say if I have conveyed the message to you. "The great congregation of the people responded, "Yes, you have, O Messenger of Allah." Thereupon the Holy Prophet said, "Then let the one who is present convey it to those who are absent."* (**Baihaqi**)

In one hadith, the Prophet (ﷺ) said, "*You are all the children of Adam, and Adam was created from the dust. Let the people give up boasting of their ancestors; otherwise, they will stand more degraded than a mean insect in the sight of Allah*." (Bazzar)

In another hadith, the Holy Prophet (ﷺ) said: "*Allah* (سُبْحَانَهُ وَتَعَالَى) *will not inquire about your lineage on the Day of Resurrection." "He who is the most pious is the most honourable in the sight of Allah."* (Ibn Jarir)

In another hadith, he (ﷺ) said: *"Allah* (سُبْحَانَهُ وَتَعَالَى) *does not see your outward appearances and your possessions. But He sees your hearts as well as your deeds*." (Muslim, Ibn Majah).

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Miracles

A miracle may be defined as an extraordinary event manifesting divine intervention in human affairs; the phenomena contain the essence of the teachings and guidance for mankind. Every scripture, from Taurat to the Qur`an, mentions them.

The miracles of Allah (سُبْحَانَهُ وَتَعَالَى) have frequently been mentioned in the Qur`an. For example, the Sleepers of the Cave, where they slept for about 300 years. The Prophet Musa (عَلَيْهِ ٱلسَّلَامُ) saw the burning bush. The Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) with Allah's permission, treated lepers and gave eyesight to the blind. The throne of Queen Sheba was brought before the Prophet Suleiman (عَلَيْهِ ٱلسَّلَامُ) in the twinkling of an eye. Then, there is a miracle of miracles, "The Mir'aj", where the Prophet Muhammad (ﷺ) met with all the Prophets of Allah (سُبْحَانَهُ وَتَعَالَى) also in the blink of an eye.

Doubts about the miracles of Allah's Prophets have always been debatable due to their authenticity. Polytheists will always attempt to rationalise miracles as man-made parables. The Jews, of all the people, should know more than most about the miracles bestowed upon the Prophet Musa (عَلَيْهِ ٱلسَّلَامُ). This was particularly evident when Pharaoh urged him to bring it on.

٣١ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

26:31 Pharaoh replied, "Well, bring it if you are truthful.

٣٢ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ

26:32 So he (Moses) cast his staff; and it was a serpent, plain to see.

One of the earliest miracles shown by Allah (سُبْحَانَهُ وَتَعَالَى) was when He gave life to the dead at the behest of Ibrahim (عَلَيْهِ ٱلسَّلَامُ).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

2:260 And recall when Abraham said: "My Lord, show me how You give life to the dead," Allah said: "Why! Do you have no faith?" Abraham replied: "Yes, but in order that my heart be at rest." He said: "Then take four birds, and tame them to yourself, then put a part of them on every hill, and summon them; they will come to you flying. Know well that Allah is All-Mighty, All-Wise."

(surah al-Baqarah)

(**وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي**) Not that the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was in any doubt; he must have wanted to have direct knowledge of the truths. He needed to experience the miracle in order to be effective in his conveying the Message of Allah (سُبْحَانَهُ وَتَعَالَى). He needed to convince the people that what he preached was inspired by Allah (عَلَيْهِ ٱلسَّلَامُ) Himself. It is for this reason that all the Prophets were allowed a glimpse of the system of governance of the heavens and the earth.

Another miracle beheld was when King Nimrod threw the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) into a furnace and miraculously saved him by Allah (سُبْحَانَهُ وَتَعَالَى) without a scratch or a burn mark on his body, also touched upon in Genesis 38:11.

Prophet Muhammad (ﷺ) and his edification by Allah (سُبْحَانَهُ وَتَعَالَى)

Idolaters, as well as the people of the Books, Jews in particular, used to ask the Prophet Muhammad (ﷺ) to show them a miracle like the miracles shown to the Prophets before him.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ

20:133 They ask: "Why does he not bring us a (miraculous) ***sign from his Lord?"***

In response the Prophet (ﷺ) always stated that, "*My miracle is the best miracle of all, and that is the Qur`an itself*."

It is a confirmed fact that the Prophet Mohammad (ﷺ) was an "Ummi", i.e., an unlettered person. And as such, he could not have read any previous scriptures or historical books. He could not have known detailed information about all of Allah's Prophets (peace be upon them all). He could not have formulated some of the words and verses unheard of before the revelation of the Qur`an. Strangely enough, some of the historical facts quoted by the Prophet (ﷺ) were not known, even to the people of previous Scriptures, i.e., well-versed Jews. This means that Allah (سُبْحَانَهُ وَتَعَالَى) Himself educated the Prophet Muhammad (ﷺ). Whenever the people asked the Prophet (ﷺ) any religion-related question, the Prophet (ﷺ) was always inspired by Allah (سُبْحَانَهُ وَتَعَالَى) in his answers.

Apart from the miraculous Qur`an, another most notable miracle of miracles is one of the mutashabih, mentioned in the first ayah of Surah Isra. That is of **Mir'aj (معراج),** containing one of the most important Muhkamat (مُحْكَمَاتٌ) Salah (namaz). Furthermore, there was so much shown to the Prophet (ﷺ) in a blink of an eye that it is just beyond belief. It was a miracle indeed.

As for the edification, being an Ummi, the Prophet Muhammad (ﷺ) was educated by Allah (سُبْحَانَهُ وَتَعَالَى) Himself.

There's no way an "Ummi (ﷺ)" could have known anything about Noah and his Ark.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

29:14 We sent Noah to his people and he lived among them for a thousand years save fifty (1000-50=950).

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا

11:37 and build the Ark under Our eyes and Our direction.

The Prophet Noah (عَلَيْهِ ٱلسَّلَامُ) lived for a thousand years, during which time he spent 950 years preaching (تَوْحِيد) Tawḥīd. The Prophet Muhammad (ﷺ) could not have known anything about Noah's Ark or the detailed exchanges between the chief of a tribe, his colleagues and the Prophet Noah (عَلَيْهِ ٱلسَّلَامُ). The chief jeered at Noah, "*Look at the old man building a boat to float on dry land*." Obviously, they could never have predicted that the very desert would be transformed into a sea. But, Noah (عَلَيْهِ ٱلسَّلَامُ) carried on as commanded and followed the directions. He was aware that there had to be a reason for building such a large boat, and was determined to triumph over the chief's ignorance.

Similarly, when the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ) was visited by the angels, giving him good news about a son out of an aged lady, as in Surah Adh-Dhariyat. Taurat does not go into such details as given in the Qur`an:

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ٢٤
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ٢٥
فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ٢٦
فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ٢٧
فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ٢٨
فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ٢٩
لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ٣٣
مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ٣٤
فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ٣٥
فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ٣٦
وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ٣٧

51:33-37 (O Prophet)***, did the story of Abraham's honoured guests reach you? When they came to him, they said: "Peace"; he said: "Peace also be to you;*** (you seem to be) ***a group of strangers." Then he went back to his family and brought a fat roasted calf and laid it before them, saying: "Will you not eat?" Then he became afraid of them. They said: "Fear not," and announced to him the good news of*** (the birth of) ***a boy endowed with knowledge. So hearing his wife went forth shouting. She struck her face and exclaimed: "A barren old woman am I." They said: "So has your Lord said*** (that you shall have a boy). Surely He is Most Wise, All-Knowing."
Abraham said: "Envoys (of Allah)***, what is your errand?"1 They replied: "Behold, we have been sent to a wicked people that we may unleash a shower of clay-stones marked by your Lord upon those who go beyond the limits." Then We evacuated there from all the believers – and We did not find there any, apart from a single house of Muslims–and We left therein a Sign for those who fear the grievous chastisement.*** (Surah adh-Dhariyat)

Another noteworthy instance of the way Allah (سُبْحَانَهُ وَتَعَالَى) educating an Ummi Prophet (ﷺ) is revealed in Surah Yusuf (S12: vv1-101), the great grandson of the Prophet Ibrahim (عَلَيْهِ ٱلسَّلَامُ). Even though the event occurred thousands of years ago, the story in the Qur`an is so miraculously clear that the reader needs no Tafhim, Tadabbar, or Ihya Ulum Ad Din for further explanation. (See also Surah Yusuf verses 1 to 101).

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

12:102 O Muhammad! ***this story which We are revealing to you is of those things that were not known to you: for you were not with the brothers***

when they had conspired together a plot against Yusuf. (Surah Yusuf)

Sleepers of the Cave

The **"Sleepers of the Cave"** event, also known as the **Seven Sleepers of Ephesus**, is believed to have occurred around AD 250. According to the Scriptures, both in the Qur`an and the Bible, a group of young men fled Roman persecution under Emperor Decius and took refuge in a cave, where they miraculously slept for centuries before awakening. According to the Qur`anic version, they slept for about 300 lunar years.

According to the Gregorian calendar, which was introduced by Pope Gregory XIII in 1582, the sleepers of the cave woke up during the reign of the Eastern Roman Emperor Theodosius II.

A Christian priest Yaqub of Sarugh (451–521) from Syria, originally inscribed the Biblical version of the story. Since Yaqub passed away only a few years after one of the Companions of the Cave, his version of the story could be more reliable than the lateral European translations.

In the 6th century AD, Yaqub's written work made its way to Europe, where scholars translated and published it from Syriac into Greek and Latin. According to Yaqub's story, the event took place about 250 years after the elevation of the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ). In those days, the Christians feared persecution at the hands of a merciless Roman emperor Decius (249–251 AD).

The "sleepers" were called Christians because they were the followers of Christ (Isa عَلَيْهِ ٱلسَّلَامُ). In actual fact, the youths were true Muslims, believing in **(تَوْحِيد)** "**Tawḥīd".** They never mentioned the word "**Trinity**". Neither did they

call Isa (عَلَيْهِ ٱلسَّلَامُ) "O' Son of God," a mindset which came about much, much later.

According to one Roman historian, Gregory, the Bishop of Tours (538–594 AD), the youths took advantage of the situation and fled the city to hide themselves in a cave in the mountains. On the way, they were followed by a dog. They tried to scare him off, but the dog would not go away. Eventually, the youths found a spacious cave (ٱلْكَهْفِ) as a suitable refuge and hid in it, and the dog sat at the entrance.

Gregory goes on to say that the youths woke up during Emperor Theodosius II's reign. By this time, most of the Roman Empire had embraced Christianity, and the Ephesians had almost given up idolatry. In fact, a fierce controversy was raging among the Romans regarding the reality of "life after death" and indeed "the Day of Resurrection".

Another historian and member of the British Parliament, Edward Gibbon, also recounts the abridged story of "Yaqub of Sarugh". Gibbon's version of the event is more or less the same as that of Bishop Gregory. Gibbon writes, in his book, *"The Decline and Fall of the Roman Empire"* (published between 1776 and 1788), that Ephesus was a major centre of idol worship. The moon goddess Diana, whose temple was considered a wonder of the ancient world, was its chief deity. Most of her devotees were Asian minors. Gibbon continues, "There were seven young Christians from Ephesus (20–25 miles south of Izmir in Turkey). When the emperor Decius heard of the youth's change of faith, he summoned and questioned them about their new belief, i.e., Christianity. In spite of knowing that the emperor Decius was deadly against the followers of Isa (عَلَيْهِ ٱلسَّلَامُ), the unafraid companions of the cave openly admitted: (رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ)

18:14 "Their Lord is the Lord of the earth and heavens"

Decius was furious and threatened to kill the youths if they misbehaved. However, in view of their tender age, Decius granted them three days to come to their senses. In

defiance, the sleepers took refuge in a cave. By the time they woke up, i.e., after about 250 years, Theodosius II (408–450 AD) was the new emperor, and the empire had predominantly converted to Christianity.

According to Gibbon, the sleepers of the cave sent one of their companions, named 'Jamblicha,' 'Jamblichus,' or "Jean," to the city with a few coins to fetch some food. No one knows from where Gibbon got the names of the youths. Nevertheless, the sleepers of the cave, not knowing that the time had changed, warned “Jean” to be cautious in case the Ephesians would persecute them and force them to appear before the emperor Decius and be coerced to bow before the goddess Diana, which was against their faith.

Jean came to the city and was astonished to find that this was a totally different world. The entire population had embraced Christianity. Nobody was worshipping the goddess Diana anymore. Jean came to a shop wanting to buy a few loaves of bread. When he attempted to pay with a coin featuring the image of Emperor Decius, the shopkeeper was taken aback and inquired, "Where did he get that coin from?" Jean told the shopkeeper that it was his own money and not stolen.

A dispute erupted; crowd gathered, and the case ended up with the city's chief officer. The officer too was puzzled and enquired about the location of the treasure house from where the young man had taken the coin. In spite of Jean’s insistence that the coin belonged to him, the officer did not believe him. He thought that the young man could not possibly possess a coin which had not been in circulation for centuries.

Eventually, “Jean” realised that the dreaded Decius had died and was pleasantly surprised. He told the crowd that he and his six companions had fled the city “**only the other day**." Jean had not realised that centuries had passed since they took refuge in a cave.

The officer was greatly surprised and followed the young man to see the cave for himself, where his

companions lay in hiding. They were followed by a large crowd. Upon reaching the cave, it became evident that the youths were indeed from Decius' regime.

The current emperor Theodosius also visited the cave to receive grace. The seven youths went back into the cave, laid down, and breathed their last. Seeing this as a clear sign, the people's belief in "life after death" was restored, and a monument was built over the cave."

The story of "the sleepers of the cave" couldn't be in the Bible since it happened 250 years after Isa (عَلَيْهِ ٱلسَّلَامُ) was elevated. Gibbon, Gregory, or even Yaqub of Sarugh must have based their versions of the story on word of mouth, with perhaps their opinions added to it.

According to the Qur`an in **Surah Al Kahf (The Cave)**

٩ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

18:9 Do you think that the people of the Cave and the Inscription were one of Our wondrous signs?

The Arabic word (ٱلْكَهْفِ) "Kahf" literally means a vast cave. There is a difference of opinion about the meaning of **(ٱلرَّقِيمِ) "arraqim"** or **Inscription**. The exact location of the **(أَصْحَٰبَ ٱلْكَهْفِ) "Ashab al-Kahf"** is debated among historians and scholars.

One of the most famous sites associated with the cave is the Eshab-ı Kehf Cave near Tarsus, Mersin Province, in Turkey. Other possible locations include **Ephesus** (Izmir Province), **Lice** (Diyarbakır Province), and **Afşin** (Kahramanmaraş Province). Some researchers argue that the cave is in **Jordan**, near Amman, based on historical and archaeological findings. Others suggest locations in **Palestine**, **Syria**, or **Yemen**, but there is no definitive proof. Since the Quran does not specify the exact location, different traditions and historical interpretations have led to multiple claims.

Irrespective of the geographical situation of the "cave," the story illustrates **the immateriality of time**. The

believers slept for about 300 years. Upon waking up, they felt as if they had slept for no more than a few hours. The incident immediately urges one to think of Barzakh, where the time also becomes immaterial, until the Day of Resurrection. There, we'll all be saying the same thing: "We only slept for half a day or even less."

١٠ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
١١ فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا
١٢ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا
١٣ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى
١٤ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَٰهًا ۖ لَقَدْ قُلْنَا إِذًا شَطَطًا
١٥ هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
١٦ وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا
١٧ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا
١٨ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا
١٩ وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَٰذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَىٰ طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا
٢٠ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا
٢١ وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا ۖ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا
٢٢ سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا
٢٣ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا
٢٤ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا
٢٥ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا
٢٦ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۖ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

18:10-26 When those youths sought refuge in the Cave and said: "Our Lord! Grant us mercy from Yourself and provide for us rectitude in

our affairs." We lulled them to sleep in that cave for a number of years and then roused them so that We might see which of the two parties could best tell the length of their stay.

"…**refuge in the Cave**" When these God worshiping youths fled the habitations to take refuge in the hills, the city of Ephesus was the principal centre of idol worship and sorcery in Asia Minor. There was a great temple dedicated to the goddess Diana, which was well known in the whole world and attracted devotees from far places. The sorcerers, workers of magic and occult arts, soothsayers and amulet writers of Ephesus were well known and their black business had spread throughout Syria and Palestine, even as far as Egypt. The Jews also had a big share in it, who attributed this art to Prophet Solomon. (Cyclopedia of Biblical Literature under Ephesus).

We narrate to you their true story. They were a party of young men who had faith in their Lord, and We increased them in guidance and strengthened their hearts when they stood up and proclaimed: "Our Lord is the Lord of the heavens and the earth. We shall call upon no other god beside Him; (for if we did so)***, we shall be uttering a blasphemy."***

(Then they conferred among themselves and said)***: "These men, our own people, have taken others as gods beside Him: why do they not bring any clear evidence that they indeed are gods? Who can be more unjust than he who foists a lie on Allah? And now that you have dissociated yourselves from them and from whatever they worship beside Allah, go and seek refuge in the Cave. Your Lord will extend His mercy to you and will provide for you the means for the disposal of your affairs."***

When these God worshiping youths fled the habitations to take refuge in the hills, the city of Ephesus was the principal centre of idol worship and sorcery in Asia Minor. There was a great temple dedicated to the goddess

Diana, which was well known in the whole world and attracted devotees from far places. The sorcerers, workers of magic and occult arts, soothsayers and amulet writers of Ephesus were well known and their black business had spread throughout Syria and Palestine, even as far as Egypt. The Jews also had a big share in it, who attributed this art to Prophet Solomon. (Cyclopaedia of Biblical Literature under Ephesus).

Had you seen them in the Cave it would have appeared to you that when the sun rose, it moved away from their Cave to the right; and when it set, it turned away from them to the left, while they remained in a spacious hollow in the Cave. This is one of the Signs of Allah. Whomsoever Allah guides, he alone is led aright; and whomsoever Allah lets go astray, you will find for him no guardian to direct him.

On seeing them you would fancy them to be awake though they were asleep; and We caused them to turn their sides to their right and to their left, and their dog sat stretching out its forelegs on the threshold of the Cave. Had you looked upon them you would have certainly fled away from them, their sight filling you with terror.

That is, if someone could have looked at the seven persons from outside and seen them turning from one side to the other at intervals, he would have thought that they were not asleep but were relaxing themselves. Allah had so arranged their refuge that none dared go inside the cave and know about them for it was pitch dark in the cave and the dog was keeping watch at the entrance. If someone ever looked into the cave and saw the sleepers, he took them for some robbers and at once turned on his heels. This was the reason why their refuge remained a secret to the outer world for such a long period.

Likewise, We roused them in a miraculous way that they might question one another. One of them asked: "How long did you remain (in this state)***?" The others***

said: "We remained so for a day or part of a day." Then they said: "Your Lord knows better how long we remained in this state.
Now send one of you to the city with this coin of yours and let him see who has the best food, and let him buy some provisions from there. Let him be cautious and not inform anyone of our whereabouts. For if they should come upon us, they will stone us to death or force us to revert to their faith whereafter we shall never prosper."
Thus did We make their case known to the people of the city so that they might know that Allah's promise is true, and that there is absolutely no doubt that the Hour will come to pass.

The secret of their sleep was revealed when one of them went to Ephesus to buy food for them and offered a coin of the period of Emperor Decius. As it was a changed world, he naturally attracted attention for he was wearing a costume of 300 year old fashion and spoke a language different from that in vogue, style or pronunciation. This was because during those two centuries the language, culture, dress etc. had undergone a marked change. So the shopkeeper looked suspiciously at him and, according to a Syriac tradition, shopkeeper suspected that he had dug up some ancient treasure. Accordingly, he gathered some people of his neighbourhood and they took him before the ruler. On questioning, it was discovered that he was one of those followers of Christ, who had fled the city 300 years ago to save their faith. As most of the population had embraced Christianity, the news immediately spread throughout the city and a big crowd of the people along with the Christian Roman Ruler, arrived at the cave. It was then that the sleepers of the cave came to know that they had slept for about three hundred years. So after making salutations to their Christian brothers they lay down and their souls left their bodies.

According to the Syriac tradition, at the time of this occurrence, hot discussions were going on in Ephesus about Resurrection and the Hereafter. Though the people had embraced Christianity under the influence of the Roman Empire, yet traces of shirk and idolatry of the Romans and the effects of the Greek philosophy were still very powerful. So in spite of the Christian creed of the Hereafter, many people denied this, or at least were sceptical about this.

To add to this the Sadducee sect of the Jews, who formed a great part of the population of the city, openly denied the Hereafter and professed to base this on the Torah. The Christian scholars, however, could not put forward any strong arguments to refute them: so much so that the reports of the polemical discussion given in Matthew, Mark and Luke, attributed to Prophet Jesus (عَلَيْهِ ٱلسَّلَامُ), are admittedly very weak even according to the Christian scholars. (Please refer to Matthew 22: 23-33, Mark 12: 18-27, Luke 20: 27-40).

But instead of giving thought to this, they disputed with one another concerning the People of the Cave, some saying: "Build a wall over them.

It appears from the context that this was the saying of the righteous people from among the Christians. They were of the opinion that a wall should be raised at the entrance of the cave in order to let the sleepers remain in the same condition in which they were, for they argued that their Lord alone knew best about their rank and position and the reward they deserved.

Their Lord alone knows best about them." But those who prevailed over their affairs said: "We shall build a place of worship over them."

The people “those who prevailed in their matter” were the Roman rulers and the priests of the Christian Church, who did not let the righteous Christians have their way. This was because by the middle of the fifth century, the common people, especially the orthodox among the Christians, had become fully involved in shirk and the

worship of saints and tombs. They used to visit the tombs of the saints to worship them and kept the statues of Jesus, Mary and the apostles in their churches: so much so that a few years before the rising up of the sleepers of the cave, in 431 A.D., a great council of the representatives of the Christian world had been held in Ephesus itself, in which it was resolved that the creed of the divinity of Christ and of Mary as the mother of God, should be included in the articles of the Christian Church.

If we keep in view the year 431, it becomes clear that by “those who prevailed in their matter” are meant the leaders of the Church and the officers of the government, who had the reins of the religious and political powers in their hands. In fact these were the people who were the upholders of shirk and who decided that a mausoleum should be built over the cave of the sleepers to make it a place of worship.

It is an irony that some people among the Muslims have misconstrued this verse of the Quran so as to make it lawful for themselves to build mausoleums, monuments and mosques over the tombs of the righteous persons and saints. The Quran has, in fact, pointed out the deviation of the workers of iniquity who prevailed upon others and built a place of worship over the cave of the sleepers, who were indeed a sign of Resurrection and of the life after death. But they abused this good opportunity and produced another means of practicing shirk.

Some will say concerning them: "They were three and their dog, the fourth"; and some will say: "They were five, and their dog, the sixth" all this being merely guesswork; and still others will say: "They were seven, and their dog, the eighth." Say: "My Lord knows their number best. Only a few know their correct number.

This shows that about three hundred years after this event, at the time of the revelation of the Quran, different stories had become current among the Christians about the sleepers of the cave, but generally these stories

had no authentic source behind them. This was because that was not the age of the press in which authentic books might have been published. Therefore naturally the stories of events were carried from place to place by means of oral traditions, and with the passage of time many tales of fiction got mixed up with the real story.

The real thing in this story is not the number of the sleepers but the lessons it teaches.

(1) A true believer should not on any account turn away from the truth and bow before falsehood.

(2) A believer should not merely rely on the material means but on Allah (سُبْحَانَهُ وَتَعَالَى). He should trust in God and follow the right way, even though the outward adverse circumstances might appear to be unfavourable.

(3) It is wrong to suppose that Allah (سُبْحَانَهُ وَتَعَالَى) is bound by any so called law of nature, for He is able to do anything He wills even though that might seem to be against some common experience. He has the power to change any so called law of nature, whenever and wherever He wills and bring about any extraordinary supernatural thing. So much so that He can raise up anyone who might have been asleep for two hundred years, as if he had slept only for a few hours, without letting any change take place in his appearance, dress, health, indeed in anything, during the passage of time.

(4) The Ayah (18:22) teaches us that Allah (سُبْحَانَهُ وَتَعَالَى) has the power to bring to life all the generations past, present and future all together as asserted by the Prophets and divine Scriptures.

(5) It teaches us that ignorant people have always been perverting the signs of Allah (سُبْحَانَهُ وَتَعَالَى) which are sent for the right guidance of the people. That is how the miracle of the sleepers of the cave, which had been shown as a proof of the Hereafter, had been turned into a means of shirk, as if they were some saints who had been sent only for this purpose.

So do not dispute concerning their number, but stick to what is evident, and do not question anyone about them." And never say about anything: "I shall certainly do this tomorrow" unless Allah should will it. And should you forget (and make such a statement), remember your Lord and say: "I expect my Lord to guide me to what is nearer to rectitude than this."

The correct number of the sleepers of the cave is known only to Allah (سُبْحَانَهُ وَتَعَالَى). Therefore one should refrain from investigating into unimportant things, nor enter into discussions about them. This has led to the instruction contained in the parenthetical clause for the benefit of the Prophet (ﷺ) and the believers who have been told never to make a positive assertion like this: “I will do this thing tomorrow, for you do not know whether you will be able to do that thing or not: you have neither the knowledge of the unknown nor have full powers to do what you like. If ever inadvertently you utter anything like this, you should at once remember your Lord and say, **(إنشا الله)** “Insha’Allah”.

They remained in the Cave for three hundred years; and others added nine more years. Say: "Allah knows best how long they remained in it, for only He knows all that is hidden in the heavens and the earth. How well He sees; how well He hears! The creatures have no other guardian than Him; He allows none to share His authority."

Some people will say: “They were three and the fourth was their dog...”, and some people will say that they remained in the cave for three hundred years and some others would add nine more years (to the reckoning of the period). Sayyid Abul Ala Maududi says: “We are of the opinion that the number of the years, 300 or 309, has not been stated by Allah Himself but Allah has cited these as sayings of the people. This opinion is based on this succeeding sentence: Allah knows best about the period of their stay there. If the number of years, given in (Ayat 18:25), had been from Allah, this succeeding sentence would have

been meaningless." Abdullah bin Abbas has also opined that this is not the saying of Allah but that of the people which has been cited as a part of the story.

Erecting places of worship including Masajid on top of graves is categorically prohibited by Holy Prophet (ﷺ):

(1) *"Allah has cursed those women who visit tombs and those people who build mosques over them and burn lights over them"* (Ahmad, Tirmizi, Abu Dawud, Nasa'i, Ibn Majah).

(2) "*Beware that the people, who have passed before you, made the tombs of their Prophets the places of their worship. I forbid you to do that.*" (Muslim)

(3) "*Allah has cursed the Jews and the Christians, for they made the tombs of their Prophets the places of their worship.*" (Ahmad, Bukhari, Muslim, Nasa'i).

(4) "*The behaviour of those people was strange: if a righteous person from among them, died they would build a mosque over his grave and draw his pictures. They will be treated as worst criminals on the Day on Resurrection.*" (Ahmad, Bukhari, Muslim, Nasa'i).

The Qur`an has merely stated as a historical fact the sinful act of the Christian priests and the Roman rulers and has not sanctioned such a thing. Therefore, no God-fearing person can turn this into an argument for building mosques over the tombs.

Incidentally, it will be worthwhile to cite a statement of Rev. T. Arundell who published his Discoveries in Asia Minor in 1834. He says that he had seen the remains of the Mausoleums of Mary and the Seven Sleepers on a hillock near the remains of the ancient city of Ephesus (والله أعلم).

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Zam-Zam (زَمْزَمَ)

After the noble Qur`an, the world fame Zam-Zam is another living miracle. The word "Zam-Zam" means "stop flowing," which was in response to a prayer from the Prophet Ibrahim's first wife, Hajara (عَلَيْهِ ٱلسَّلَامُ) for their infant child, Isma'il (عَلَيْهِ ٱلسَّلَامُ). Both mother and child had been left in the desert by the command of Allah (سُبْحَانَهُ وَتَعَالَى). The child (Isma'il) was saved and grew up to a symbol of Udhiya (أضحية) Qurbani (Sacrifice).

The Prophet Isma'il (عَلَيْهِ ٱلسَّلَامُ) is the figure known in Judaism, Christianity, and Islam as Ibrahim's first son, born to Hagar (Hajar or Hajarah). Isma'il (عَلَيْهِ ٱلسَّلَامُ) is regarded as a Prophet and ancestor of the last Prophet Muhammad (ﷺ).

Once the provisions perished, Hajara prayed for the water to quench the crying baby's thirst. In search of water, she ran between the two hills, "**Safa**" and "**Marwah**." Hajara's prayers were answered. The water gushed out of the well near the baby. Hajara prayed again, uttering the words "Zam-Zam," i.e., "stop" and the water stopped flowing.

A hadith Narrated by Ibn Abbas: "The Prophet (ﷺ) said, "*Had she* (May Allah bestow His Mercy on the mother of Ishmael!) *not hastened* (to fill her water-skin with water from the Zamzam well). *Zam-zam would have been a stream flowing on the surface of the earth*." (Ref. al-Bukhari 3362, 3363)

Since then, the well has produced millions, if not billions, of gallons of water, yet it shows no signs of drying up. No matter where in the world, every water-well eventually dries up—not Zam-Zam. Millions of pilgrims performing Hajj and Umrah go to this well, not only to drink from it, but also to take gallons and gallons of water with them back to their homeland.

Water from Zamzam is considered the best water on earth. It is pure and proven to be healthy. It serves as food for the hungry and a cure for the sick.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

What is Islam?

Islam is not the name of a Faith introduced by the Holy Prophet Muhammad (ﷺ), nor is the term "Muslim" applicable to Muhammad's followers only. At several places, the Qur`an has expressed fundamental principles:

1. Tawḥīd (لَا إِلَٰهَ إِلَّا ٱللَّهُ) "La ilaha illallahu"
   There is none worthy of worship except Allah (سُبْحَانَهُ وَتَعَالَى).
2. Muhammad (ﷺ) (مُحَمَّدٌ رَسُولُ ٱللَّهِ) "muhammadur rasulullah" and "Muhammad is the messenger of God"
3. The Quran is the Holy book of Islam, revealed to the Prophet Muhammad (ﷺ), which contains the guidance and laws for mankind to follow.
4. Muslims respect and recognise all the previous Prophets of Allah (سُبْحَانَهُ وَتَعَالَى) and the respective scriptures revealed to them, i.e., Ibrahim (عَلَيْهِ ٱلسَّلَامُ) with Suhuf-e-Ibrahim, Moses with Taurat, Dawud with Psalms, and Isa with Injil.

One day we were sitting in the company of Allah's Apostle (ﷺ) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None of us recognised him. He sat with the Apostle (ﷺ) and asked:

what is Islam?

The Messenger of Allah (ﷺ) replied, "al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah:

- You establish prayer,
- pay Zakat,
- observe the fast of Ramadan,
- and perform pilgrimage to the house (Makkah) if you are solvent enough, to bear the expense of the journey.

He (the inquirer) said, You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question

and then he would himself verify the truth. He (the inquirer) said,

Inform me about Iman (faith).

The Prophet (ﷺ) replied:

- You affirm your faith in Allah,
- in His angels,
- in His books,
- in His apostles,
- in the Day of Judgement,
- and you affirm your faith in the Divine Decree about good and evil.

He (the inquirer) said, You have told the truth. He (the inquirer) again said,

Inform me about al-Ihsan

The Holy Prophet (ﷺ) said: "You worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.

Inform me about the hour (يوم القيامة)

The Holy Prophet (ﷺ) remarked: One who is asked knows no more than the one who is inquiring (about it).

Tell me some of its indications

He **(the Holy Prophet (ﷺ))** said:

- That the slave-girl will give birth to her mistress and master,
- that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.

He (**Umar ibn al-Khattab**) said: Then he (**the inquirer**) went on his way but I stayed with the Holy Prophet (ﷺ) for a long while. He then, said to me: "Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. The Prophet (ﷺ) remarked: He was **Gabriel**. He came to you in order to instruct you in matters of religion. Then he recited the verse:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

31:34 With Allah rests the knowledge of the Hour. He sends down the rain, and He knows what the wombs contain. No soul knows what it will reap tomorrow, and no soul knows in what land it will die. Allah is All-Knowing, Well-Informed. (Surah Luqman)

There are many similarities between the Islamic and Christian definitions or the signs of the "Day of Resurrection", for example:

- when exactly Judgement Day will occur will be known only to God;
- it will be announced by a **trumpet blast**;
- **Jesus will return** to earth;
- battles will be fought with an **Antichrist** and **Gog and Magog**;
- righteous believers will not be among the living when the world ends.

Islam has five main pillars, or acts of worship

that every Muslim must perform. These are:

1) The declaration of faith (Shahada)
2) The daily prayers (Salah)
3) Almsgiving (Zakat)
4) The fasting (Sawm):
5) The pilgrimage (Hajj & Qurbani)

(**See chapter on "Muhkamat" for details**)

As far as global guidance is concerned, Surah **al-Fatihah** is the prime example. It is the first "complete" surah revealed to the Prophet Muhammad (ﷺ). The surah is also called the "**preface**" of the Qur`an. It is meant to create a strong desire in the heart of the reader to seek **guidance**. (الصراط المستقيم (see surah al-Fatihah)) from the Lord of the Universe. That is, the servant prays to Allah (سُبْحَانَهُ وَتَعَالَى) for guidance (الصراط المستقيم), and Allah (سُبْحَانَهُ وَتَعَالَى) in answer to his prayer places the whole of the Quran before him, which begins with:

٢ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ

2:2 This is the Book in which there is no doubt, a guide for the righteous.

"**...no doubt...**", This is the Book of Allah (سُبْحَانَهُ وَتَعَالَى). "It is not like the common books on metaphysics and religion, which are based on mere speculation and guesswork. Its author is He Who possesses full knowledge of reality. There is absolutely no room for doubt about its contents.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Surah al-Kauthar
(الْكَوْثَرَ)

The full meaning of the word (الْكَوْثَرَ) Kauthar cannot be defined in a few words or even sentences. The word (كثير) Kathir, derived from Kauthar, means plenty or abundance. The Surah al-Kauthar uses the word Kauthar to convey an abundance of boundless spiritual benefits and blessings.

Surah Al-Kauthar was revealed to the Prophet (ﷺ) at the time when, apart from his very close companions, almost everybody else had deserted him. The community cut him off, leaving him feeling helpless. His Message of Oneness (Tawḥīd) was not immediately acceptable to the people, including Christians and Jews. Under such an environment, Allah said:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

108:1 We have granted you the Kauthar

That is, We have favoured you with unbounded goodness and countless blessings. The blessings include knowledge, wisdom, and, above all, Prophethood and the Qur`an. Kauthar also implies two other great blessings in the hereafter:

1. The **Fountain of Kauthar**, which he will be granted on the Day of Resurrection in the Plain of Assembly.
2. The **River Kauthar**, which he will be granted in paradise.

With regard to the Fountain of Kauthar and the River Kauther, there are many Ahadith collected by Bukhari, Muslims, Tirmidhi, and others, leaving absolutely no doubt about their authenticity. According to the Prophet (ﷺ), the Fountain of Kauthar will be granted to him on the Resurrection Day, when thirst will be a call from all

directions. The Holy Prophet will gather his community at the Fountain of Kauthar, where they will receive water. He himself will be the first to arrive and will occupy the central position. Furthermore, he has said, "This is a fountain at which my Ummah will assemble on Resurrection Day." **(Muslim: Kitab as- Salah Abu Da'ud: Kitab as-Sunnah)**.

"I shall have arrived at the Fountain before you and shall bear witness to you, and by God, I am seeing my Fountain even at this time." **(Bukhari: Kitab al-jana-iz, Kitab al-Maghazi, Kitab ar-Riqaq)**.

Addressing an assembly of the Ansar, the Holy Prophet once said, "After me, you will meet with selfishness and nepotism; endure it patiently until you meet me at the Fountain." **(Bukhari: kitab Manaqib al-Ansar, Kitab al-Maghazi; Muslim: Kitab al-Iman; Tirmidhi: Kitab al-itan)**.

"I shall be near the middle of the Fountain on the Resurrection Day" **(Muslim: Kitab al-Fada'il)**.

Different Ahadith have given different dimensions for the fountain, but many of them state that it will stretch in length from Aylah (an Israeli seaport in Ilat) to Sana'a in Yemen, or from Aylah to Adan, or from Amman to Adan. The fountain's breadth extends from Aylah to Juhfah, a location situated between Jeddah and Rabigh. **[Bukhari, Muslim, Tirmidhi]**

Some commentators believe that the current Red Sea will transform into the Fountain of Kauthar on the Resurrection Day. The Holy Prophet has revealed that *the River Kauthar of Paradise will supply water to the Fountain of Kauthar.* "The two canals from Paradise will flow into it and supply it with water." (Muslim: Kitab al-Fada il).

According to another hadith, "a canal from the River Kauthar of Paradise will be opened towards this fountain" **(Musnad Ahmad Marwiyyat `Abdullah bin Mas`ud)**.

al-Kauthar (The Fountain) is described by the Holy Prophet (ﷺ) himself: its water will be whiter than milk. According to other Ahadith, it is whiter than silver, and according to still others, it is whiter than snow, cooler than

snow, and sweeter than honey. In its bed, the earth will be more fragrant than musk. The water jugs will be as numerous as the stars in the sky when they are set. Those who drink from it will never experience thirst, and those who do not have access to it will never find their thirst satisfied. (Bukhari, Muslim, Musnad Ahmad, Tirmidhi, Da'ud)

A stark warning for “some of” the Fatwa producers.

A Fatwa is a ruling on a point of Islamic law. It is a formal legal opinion or interpretation issued by a qualified Islamic jurist. Abuse of the concept is known to justify wrongdoing or unlawful activity.

The Holy Prophet repeatedly warned the people of his time, saying, "*After me, those from among you who would effect changes in my way (Shariah) will be removed from the fountain and will be disallowed to approach it." I will claim that they are my companions, but others will question, "Are you unaware of what they did after you?" Then I too shall discard them and tell them to keep away***"** (Bukhari, Muslim, Musnad Ahmad, etc.)

Many Ahadith have been related to the authority of Hadrat Anas, in which he is reporting the exact words of the Holy Prophet (ﷺ) that *on the occasion of Mi’raj, the Holy Prophet (ﷺ) was taken around Paradise and shown a river on the banks of which there were vaults of pearls or precious stones carved from within; the earth of its bed was of the strong scented musk. He (ﷺ) asked Gabriel, or the angel who took him around, what it was. He replied that it was the River Kauthar, which Allah had granted him.* (Musnad Ahmad, Bukhari, Muslim, Abu Da'ud, Tirmidhi, and Ibn Jarir)

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Islam

Islam is not a new faith; it is the restoration of the original monotheism taught by all the prophets. More than a religion, Islam is a complete way of life—spiritually, morally, intellectually, socially, and civilisationally. The very word *Islam* means “submission” and “peace,” derived from the root **س ل م**, which conveys purity, safety, harmony, and surrender to the One God. A Muslim is one who willingly submits to Allah and finds true peace through that submission.

Islam teaches that Allah (سُبْحَانَهُ وَتَعَالَى) sent guidance to humanity through a long line of prophets—Adam, Nūḥ, Ibrāhīm, Mūsā, Dāwūd, ʿĪsā (Allah’s peace be upon them all)—culminating in Muhammad (عليه الصلاة والسلام), who was entrusted with the final revelation, the Qur’an, preserved word for word for all time.

Islam is built on five pillars:

- **Shahādah (تَوْحِيد)** – declaring the Oneness of Allah
- **prophethood of Muhammad** ﷺ
- **Ṣalāh** – five daily prayers
- **Zakāh** – charity to purify wealth
- **Ṣawm** – fasting in Ramadan
- **Ḥajj** – pilgrimage to Makkah

Islam is also built on six articles of faith.

A Muslim believes in:

- **Allah**
- **His angels**
- **His scriptures**
- **His messengers**

- **The Last Day**
- **Divine decree** (Qadr), good and bad

Islam is a moral and ethical system

- **justice**
- **honesty**
- **compassion**
- **humility**
- **modesty**
- **responsibility**
- **respect for parents**
- **kindness to neighbours**
- **protection of the weak**

Islam is a spiritual path.

It emphasises:

- **sincerity**
- **remembrance of Allah**
- **purification of the heart**
- **gratitude**
- **patience**
- **reliance on Allah**
- **striving for inner excellence (*ihsān*)**

The Prophet ﷺ described *ihsān* as worshipping Allah as though you see Him.

Islam is a civilisation.

It produced:

- **philosophy**
- **science**
- **mathematics**
- **architecture**
- **law**
- **literature**
- **art**
- **governance**

Islam is universal.

It is not tied to:

- **a race**
- **a tribe**
- **a region**
- **a language**

The Difference Between Islam and Other Abrahamic Faiths

Islam, Judaism, and Christianity all trace their origins to Prophet Ibrāhīm (عليه السلام). They share prophets, moral teachings, and a belief in divine revelation. But Islam differs from the other two in several essential ways—theologically, historically, and scripturally.

Islam preserves pure monotheism (Tawḥīd) without alteration.

Judaism affirms one God, but its scriptures describe God in human-like terms and limit prophethood to one lineage.

Christianity affirms one God but introduces the Trinity, divinity of Jesus, and inherited sin—concepts absent from earlier prophets.

Islam restores the original message:

- Allah is One, without partners, equals, or incarnations
- No prophet is divine
- No human carries the sins of another
- Salvation is through faith and righteous action

This is the same Tawḥīd taught by Adam, Nūḥ, Ibrāhīm, Mūsā, Dāwūd, and ʿĪsā (عليهم السلام).

Islam has a fully preserved scripture

The Qur'an is the only Abrahamic scripture that:

- remains in its original language
- is preserved word-for-word

- has a continuous, unbroken chain of transmission
- is memorised by millions

The Torah and Gospel were originally divine, but:

- their earliest manuscripts are centuries removed from the prophets
- they exist in multiple versions
- they contain additions, omissions, and human commentary

Islam therefore positions the Qur'an as the **criterion** (**al-Furqān**) that confirms truth and exposes alteration.

Islam rejects inherited sin and atonement theology

Christianity teaches:

- humans inherit Adam's sin
- salvation requires belief in the crucifixion and resurrection of Jesus

Judaism emphasises law and covenant but lacks a universal path to salvation.

Islam teaches:

- every soul is born pure
- no one carries another's burden
- forgiveness comes through repentance, mercy, and good deeds
- salvation is open to all who believe and strive

This restores the moral responsibility taught by earlier prophets.

Islam provides a complete way of life

Judaism has law but is tied to a specific nation. Christianity emphasises belief but has no unified legal system.

Islam integrates:

- **belief**
- **worship**
- **law**
- **ethics**

- **spirituality**
- **governance**
- **family life**
- **economic justice**

It is a comprehensive system, not a weekend religion.

Islam's view of Jesus (عليه السلام) is unique and balanced
Judaism rejects him. Christianity glorifies him.
Islam honours him as:

- **a mighty prophet**
- **born miraculously**
- **the Messiah**
- **a servant of Allah**
- **not crucified, but raised**
- **returning before the end of time**

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Islamic State

The consolidation of the Islamic polity in Madinah reached a defining moment in **March 628 CE (Dhu al-Qaʿdah, 6 AH)** with the signing of the **Treaty of Ḥudaybiyyah**. Situated on the outskirts of the sacred Makkan boundary, Ḥudaybiyyah became the stage on which the Muslim community transitioned from a persecuted minority into a recognised political force.

The treaty emerged when the Prophet **Muḥammad (ﷺ)** and his companions were prevented from performing ʿUmrah. Instead of confrontation, the Quraysh proposed that the Muslims return the following year. Although many companions were deeply pained by being barred from a sacred rite, the Prophet (ﷺ) accepted the terms with remarkable composure and strategic insight. His patience in this moment laid the groundwork for a new phase of political stability.

A pivotal incident occurred during the drafting of the agreement. The Quraysh representative, Suhayl ibn ʿAmr, refused to acknowledge the Prophet's title **"Rasūl Allāh"**, insisting it be replaced with **"Muḥammad, son of ʿAbdullāh."** ʿUmar ibn al-Khaṭṭāb, driven by loyalty and a fierce sense of justice, was distressed by this demand. Yet the Prophet (ﷺ), demonstrating wisdom and restraint, personally removed the words "Rasūl Allāh" and proceeded with the treaty. This act of humility and foresight became a hallmark of his political leadership.

Recognition of the Muslim Community as a Political Entity

The significance of Ḥudaybiyyah lies not merely in its terms but in what it represented. For the first time, the

Quraysh negotiated with the Muslims as a **distinct and legitimate community**. The conflict was no longer between individuals or clans, as it had been in Makkah before the Hijrah. It had become a matter of **two organised groups**—the believers and those who opposed them. This recognition marked the true "sowing of the seed" of the Islamic state.

Upon returning to Madinah, the Prophet (ﷺ) strengthened this emerging political order by establishing regulations and social frameworks grounded in Qur'anic principles. The treaty provided the breathing space necessary for the Muslim community to grow in numbers, influence, and confidence.

The Strategic Victory Without Battle

When the Muslims returned to Makkah the following year (629 CE) to perform ʿUmrah, the transformation was unmistakable. The community had become disciplined, unified, and formidable. What the Quraysh initially celebrated as a concession extracted from Muḥammad (ﷺ) ultimately proved to be one of his greatest strategic victories—**a triumph achieved without warfare**. The treaty opened the door to alliances, conversions, and political stability, all of which accelerated the consolidation of the Islamic state.

It began with a vision granted to the Prophet (ﷺ)

—a dream whose truthfulness could not be doubted. Such a dream was not mere imagination but a form of divine inspiration, a reality that Allah Himself affirmed in the Qur'an.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا

48:27 Indeed, Allah had shown His Messenger a true vision, which was precisely according to the truth, "<u>You shall surely enter the Masjid al-Haram, if Allah so wills, in full security</u>. you will have your heads shaved, your hair cut, and you will have nothing to fear. He knew what you did not know. Therefore, He granted you this near victory before the fulfilment of the vision." (Surah Al Fath (**The Victory**))

One day the Prophet **Muḥammad (ﷺ)** saw in a dream that he and his companions were entering Makkah and performing ʿUmrah. In the tense climate of the time, such a vision appeared impossible. The Quraysh had completely barred the Muslims from approaching the Kaʿbah—even for **Ḥajj**, one of the central pillars of Islam. Despite this, the Prophet (ﷺ) shared his dream openly and announced that he intended to set out for ʿUmrah, inviting all who wished to accompany him.

Some companions, seeing only the outward danger, feared that the Muslims were walking into a trap. But those whose faith was firm viewed the matter through trust in Allah. Their conviction in the truth of the Prophet's vision left no room for hesitation. Nothing could deter them from standing beside the Messenger (ﷺ) of Allah (سُبْحَانَهُ وَتَعَالَى).

Around **1,400 companions** joined the journey, accompanied by **seventy sacrificial camels**. This blessed caravan departed from Madinah at the beginning of Dhū al-Qaʿdah, a sacred month, chanting ***"Labbaik Allāhumma Labbaik."*** The Quraysh, however, mobilised every tactic to

prevent the Muslims from entering Makkah. Yet Allah's plan always prevails. The Prophet (ﷺ) sent a scout from the Banū Kaʿb to monitor Quraysh movements. By the time the caravan reached **Usfān**, the scout returned with alarming news: the Quraysh had dispatched at least two hundred cavalrymen under the command of **Khālid ibn al-Walīd** to block the Muslims at **Dhī Ṭuwā**. ***(Khālid would later embrace Islam and become one of its greatest generals.)***

Upon receiving this report, the Prophet (ﷺ) altered the route and led the caravan along a rugged, rocky path until they reached **Ḥudaybiyyah**, just outside the sacred boundary. There, a series of messages were exchanged between the Prophet (ﷺ) and the Quraysh. Among the envoys was ʿ**Urwah ibn Masʿūd al-Thaqafī**, the respected chieftain of Ṭā'if, who later also embraced Islam. He attempted to persuade the Prophet (ﷺ) to abandon his intention of entering Makkah, but the Prophet (ﷺ) replied plainly: *"We have come only in peace, to perform pilgrimage."*

ʿUrwah returned to the Quraysh deeply impressed, saying: *"I have visited the courts of Caesar, Chosroes, and the Negus, but never have I seen a people so devoted to their leader as the companions of Muḥammad* (ﷺ)*. If he performs ablution, they rush to catch the water before it touches the ground."* His testimony unsettled the Quraysh, yet they continued their provocations. Small groups repeatedly attacked the Muslim camp at night with stones and arrows. Each time, the attackers were captured—and each time, the Prophet (ﷺ) forgave them and set them free. His patience and restraint frustrated every attempt to provoke a battle.

Eventually, the Prophet (ﷺ) sent ʿ**Uthmān ibn ʿAffān** (رَضِيَ ٱللَّهُ عَنْهُ) as an envoy to Makkah, assuring the Quraysh that the Muslims had come only for pilgrimage and had brought their sacrificial animals with them. The Quraysh rejected the plea and detained ʿUthmān. Rumours soon

spread that he had been killed. When he did not return promptly, the rumour gained strength.

The supposed killing of ʿUthmān, combined with the Quraysh's repeated skirmishes, amounted to an open challenge. It appeared that the Quraysh were determined to force a full-scale confrontation. In response, the Prophet (ﷺ) gathered his companions and took from them a solemn pledge to stand firm even unto death. This pledge—later known as **Bayʿat al-Riḍwān**—was a moment of extraordinary loyalty and resolve. Thankfully, the rumour proved false, and ʿUthmān returned safely.

With him came **Suhayl ibn ʿAmr**, a prominent Quraysh negotiator known for his eloquence and political acumen. His arrival signalled that the Quraysh were finally ready to seek a peaceful settlement. After extended discussions, both parties agreed to terms and drafted what would become the historic **Treaty of Ḥudaybiyyah**.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Solemn Pledge (بیعت)

The pledge at Ḥudaybiyyah was far more than a symbolic handshake; it became the moment that planted the first true seed of the Islamic state. With clear foresight, the Prophet **Muḥammad (ﷺ)** knew exactly what he was securing when he agreed to the treaty in March 628 CE (Dhu al-Qaʿdah, 6 AH).

Two outcomes made this moment foundational:

- **The Quraysh were made to recognise the Muslims as a force of real substance**, no longer a scattered minority but a community worthy of formal negotiation.
- **The treaty gave the Prophet (ﷺ) a full year of stability**, allowing him to strengthen the political, legal, and social foundations of the emerging Islamic state in Madinah.

Together, these developments transformed Ḥudaybiyyah from an apparent concession into a masterstroke of statecraft.

Having endured arduous journey from Madina to Makkah, the people were understandably distressed at being prevented from performing one of the central pillars of Islam. In light of the Prophet's dream, the situation felt even more disheartening, for many assumed the vision would be fulfilled immediately. Yet the Prophet (ﷺ) clarified that he had not been shown they would perform Ḥajj or ʿUmrah *that* year—only that they would indeed perform them. The promise, whether understood as a dream, a vision, or divine inspiration, was fulfilled the following year in Dhū al-Qaʿdah, 7 AH (629 CE), during what became known as ʿUmrat al-Qaḍā.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

48:10 Those who pledge allegiance to you are pledging allegiance to Allah. The hand of Allah is over their hands. (Surah Al Fath)

Allah declares that those who pledged allegiance to the Prophet ﷺ were, in reality, pledging allegiance **to Allah Himself**. This establishes two theological principles:

- **The Prophet ﷺ is Allah's representative**, and obedience to him is obedience to Allah.
- **The pledge was not merely a human contract**, but a spiritual covenant with divine consequences.

Ibn ʿAbbās explains that Allah mentions this verse specifically to honour the people of the pledge and to show that their bayʿah was accepted by Him.

The Quraysh had not demanded that the Prophet (ﷺ) and his companions be barred from Makkah forever; rather, to preserve their own prestige, they insisted that the Prophet (ﷺ) postpone his entry and return the following year. After prolonged negotiation, both sides finally agreed to peace on the following terms:

1. The war would remain suspended for ten years, and no party would indulge in any hostility, open or secret, against the other.
2. If anyone during that period from among the Quraysh went over to Muhammad (ﷺ) without his guardian's permission, he would return him to them, but if a companion of Muhammad came over to the Quraysh, they would not return him.
3. Every Arab tribe would have the option to join either side as an ally and enter the treaty.
4. Muhammad (ﷺ) and his men would go back (to Madinah) that year and could come the following year for Umrah and stay in Makkah for three days, provided that they brought only one sheathed sword each and no other weapon of war.
5. In those three days, the Makkans would vacate the city (so that there was no chance of a clash), but they, (i.e., the

Prophet (ﷺ) or his companions) would not be allowed to take along any Makkan on return to Madinah.

The Quraysh also objected to the use of the title **"Rasūl Allāh"** alongside the Prophet's blessed name **Muḥammad (ﷺ)**. Hearing this, the companions were outraged and ready to strike down the Quraysh envoy. Sensing their rising anger, the Messenger (ﷺ) of Allah (سُبْحَانَهُ وَتَعَالَى) took the document himself and gently erased the words *"Rasūl Allāh."* Had he not intervened, the situation could easily have escalated into violence.

The Prophet (ﷺ) understood that the Quraysh's refusal to acknowledge his prophethood carried no real weight. When Allah Himself proclaims, *"Muḥammad is the Messenger of Allah,"* no human objection can diminish that truth, nor can any worldly power erase it.

مُحَمَّدٌ رَسُولُ اللَّهِ

48:29 Muhammad is the Messenger of Allah (Surah Fath)

The Quraysh regarded the treaty's terms as a triumph for themselves, while the Muslims felt deeply wounded. To return home without visiting the Kaʿbah was painful enough, but to do so after the Prophet's dream had raised their hopes made the disappointment even heavier.

Once the agreement was concluded, the Prophet (ﷺ) instructed his companions to slaughter their sacrificial animals, shave their heads, and remove their pilgrim garments. Yet no one moved. He repeated the command three times, but the companions—overwhelmed by sorrow and disbelief—remained motionless, unable to bring themselves to complete the rites.

Concerned by their silence, the Prophet (ﷺ) entered his tent and shared his grief with Umm Salamah (رَضِيَ ٱللَّهُ عَنْهَا). With her characteristic wisdom, she advised him to go out quietly, slaughter his own camel, and have his head shaved without saying another word. She knew the companions would follow his example—and they did. One

by one, they began to slaughter their animals, shave their heads, and remove their ihrām, though their hearts were still heavy with grief.

It was in this atmosphere of dejection that the true nature of Ḥudaybiyyah was revealed. As the caravan made its way back to Madinah, the Prophet (ﷺ) received the opening verses of Sūrat al-Fatḥ, declaring the treaty a clear victory. Gathering the companions, he said, "Today, a revelation has come to me that is more precious than the world and everything in it." This moment transformed their sorrow into understanding: what had seemed a setback was, in reality, the beginning of a far greater triumph.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

48:1 ***We have granted you a conspicuous victory.***

The Prophet (ﷺ) recited Sūrat al-Fatḥ to ʿUmar (رَضِيَ ٱللَّهُ عَنْهُ) in particular, for he had felt the deepest sorrow at being unable to perform Ḥajj and ʿUmrah. Yet, as the verses declared a "***clear and manifest victory***," the wisdom of the treaty soon began to unfold, and its benefits appeared one after another:

1. For the first time, the existence of the Islamic State in Arabia was duly recognized. Before this, in the eyes of the Arabs, the position of the Holy Prophet Muhammad (ﷺ) and his companions was no more than that of mere rebels against the Quraysh and other Arab tribes.
2. Now the Quraysh themselves, by concluding this agreement with the Holy Prophet (ﷺ), recognised his sovereignty over the territories of the Islamic State and opened the way for the Arab tribes to enter treaties of alliance with either of the political powers they liked.
3. By admitting the right of pilgrimage to the House of Allah (سُبْحَانَهُ وَتَعَالَى) for the Muslims, the Quraysh also admitted that Islam was not an anti-religious creed, as they had been thinking, but it was one of the admitted religions of Arabia, and like the other Arabs, its followers also had the right to perform the rites of Hajj and Umrah. This diminished the hatred in the Arabs' hearts which had

been caused by the propaganda made by the Quraysh against Islam.

4. The signing of a no-war pact for ten years provided full peace for the Muslims, and spreading to every nook and cranny of Arabia, they preached Islam with such spirit and speed that within two years after Hudaibiyah, the number of people who embraced Islam far exceeded those who had not embraced it during the past 19 years or so.
5. It was due to this treaty that two years later, in consequence of the Quraysh violating the treaty, the Holy Prophet (ﷺ) was justified in invading Makkah. This time, he was accompanied by an army of 10,000 people.
6. After the suspension of hostilities by the Quraysh, the Holy Prophet (ﷺ) had the opportunity to establish and strengthen Islamic rule in the territories under him and to turn the Islamic society into a full-fledged civilisation and way of life through the enforcement of Islamic law.
7. This was the great blessing about which Allah says: **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا** *5:3* ***"…Today I have perfected your Religion for you and completed My blessing on you and approved Islam as the Way of Life for you…"*** (Surah al-Ma'idah)
8. Another gain that accrued from the truce with the Quraysh was that, being assured of peace from the south, the Muslims overpowered all the opponent forces in the north and central Arabia.
9. Just three months after Hudaibiyah, Khaiber, the major stronghold of the Jews, was conquered, and after that, the Jewish settlements of Fadak, Wad-il Qura, Taima, and Tabuk also fell to Islam one after the other. Then all the other tribes of central Arabia, which were bound in alliance with the Jews and Quraysh, also came under the Islamic State.

10. Within two years after Hudaibiyah, the balance of power in Arabia was so changed that the strength of the Quraysh and pagan groups gave way and the dominance of Islam became certain.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Signs
of the Day of Resurrection (يوم القيامة)

The Day of Resurrection (Yawm al-Qiyamah) is a fundamental belief and one of the six articles of faith. It refers to the day when all human beings will be resurrected and judged by Allah (سُبْحَانَهُ وَتَعَالَى). The Quran and Hadith describe various signs that will precede the Day of Resurrection, including **the appearance of Dajjal** (the false messiah), **Imam Mahdi**, **the return of Isa** (Jesus), **Gog and Magog**, and **the beast.**

The signs of the Day of Resurrection (يوم القيامة) "Yawm al-Qiyamah" are divided into minor and major signs:

Minor Signs

- The coming of Prophet Muhammad (ﷺ) as the final messenger.
- The spread of ignorance and disappearance of knowledge.
- Increase in dishonesty, corruption, and immorality.
- People competing in constructing tall buildings.
- Widespread injustice and oppression.
- The prevalence of interest-based transactions.
- The appearance of false Prophets.
- The loss of trust and integrity in society.

The Major Signs

The appearance of the Dajjal (Antichrist) is one of the most obvious indications. The return of Prophet Isa (للسَّلَامُ) (Jesus) The emergence of Gog and Magog. The sun rises from the west. The Beast (Dabbat al-Ard) makes an appearance. Three significant earthquakes occurred (one in the east, one in the west, and one in Arabia). A big fire will guide them to their ultimate meeting place. These signs serve as cautions and reminders for individuals to think about their faith and conduct.

The Emergence of Dajjal

The People, mainly the mushrikeen, often asked the Prophet Muhammad (ﷺ), when will the “Day” (of Resurrection) come? The Prophet usually responded with a statement, “*Only Allah knows*.” However, there are a few signs which will emerge before the (يوم القيامة) Day of Resurrection. One of those signs is, “The Emergence of Dajjal.”

The Hadith literature describes various signs and events concerning the emergence of Dajjal, who is known as the false messiah or antichrist. One hadith, attributed to Abu Umamah al-Bahili (a companion), reports that *there will be three hard years with a great famine before Dajjal appears*. Another hadith mentions that *Dajjal will emerge from the East, specifically from Khurasan* (خراسان), which was once a continent in its own right. Khurasan encompasses many countries such as North West of Afghanistan, northern Iran, the eastern halves of Turkmenistan and Uzbekistan, western Tajikistan, and portions of Kyrgyzstan and Kazakhstan.

Dajjal will be followed by many people. It is also said that he will travel all over the world, except for Makkah and Medina.

- *Al-Masih Ad-Dajjal is one-eyed, i.e., he's is blind in the right eye and it looks like a protruding grape." Between his two eyes will be written in Arabic letters* (كفر) *"KA FA RA", i.e., disbeliever. Only the believers will be able to read it.* (Bukhari: Hadith number 7131 and 7407)
- *Dajjal will begin to call the people to worship him. A majority of the people who will follow him will be Jews, women, and Bedouins. Seventy-thousand Jews from Asfahan* (Iran) *will follow him, and he will travel throughout the entire earth, just as the wind blows rain in all directions, except for Makkah and Madinah, for he will be prevented from entering the two Mosques.* (Bukhari: Hadith number 7131)
- *Dajjal will bring about great trials, some of which are:*
  - *He will command the heavens, and it will rain;*
  - *he will command the earth, and it will produce vegetation.*
  - *He will have with him a garden and a fire. However, his garden will be a fire, and his fire will be a garden.* (Bukhari: Hadith number 832)

The figure of Ad-Dajjal (دجّال) is referred to as "Antichrist" in Christianity (John 1:7–11, the New Testament), also known as "Deceitful Messiah." He will perform miracles—or at least what appear to be miracles.

Imam Mahdi (ٱلْمَهْدِيّ)

Imam Mahdi (ٱلْمَهْدِيّ) is not mentioned in the Qur`an. However, according to Ahadith, he is believed to be the Guided One who will appear towards the end of times to restore justice and righteousness and establish peace.

One well-known hadith is Sunan Abi Dawud, narrated by Abdullah ibn Mas'ud: *The Prophet (ﷺ) said, If only one day of this world remained. Allah would lengthen that day* (according to the version of Za'idah) *till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny* (according to the version of Fitr). Sufyan's version says *the world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine.*

In another hadith, Biharul Anwar (Volume 51, Page 85), mentions a narration where *the Prophet describes Imam Mahdi as being from his progeny, with a face like a brightly illuminated moon*.

In Shia Islam, particularly in Twelver Shia, Imam Mahdi (Muhammad ibn al-Hasan al-Mahdi) is believed to be the twelfth and final Imam, born in 869 CE. He is said to have gone into occultation—a hidden state—since 874 CE and will reappear at the right time to bring justice and peace.

Shia traditions hold that Imam Mahdi is still alive but concealed by divine will. His return is expected to mark the end of oppression and the establishment of a just society. His followers commemorate his birth annually on Sha'ban 15, one of the most significant Shia celebrations.

Some historians suggest that southern Arabian tribes, who had settled in Syria in the mid-7th century, probably introduced the term Mahdi into Islam. They

believed that the Mahdi would lead them back to their homeland and re-establish the Himyarite Kingdom. They also believed that he would eventually conquer Constantinople (present-day Turkey).

Scholars are known to have disagreed with each other. Intentionally or not, it is unfortunate that they have become the root cause of division in Ummah. Imam Mahdi is the prime example of such a concept. For example, some scholars have suggested that earlier messianic Jewish and Christian beliefs may have influenced the concept of Mahdi. Consequently, certain political interests, particularly anti-Abbasid sentiments, prompted the introduction of these traditions. These traditions about Mahdi appeared only at later times in Aḥadith, such as Sahih al-Tirmidhi and Sunan Abu Dawud, but are absent from the early works of Sahih Bukhari and Muslims.

Hence, a student like myself is well and truly confused about not knowing who to believe or who is a better qualified scholar than the other.

The word (**عقيدة**) “Aqeedah”, is frequently used to end or to justify the argument. The word itself comes from the Arabic root "**عقد**" (Aqd), meaning to tie or bind, symbolising firm conviction and unwavering faith. As far as the firm conviction is concerned, the Qur`an has to be the first port of call. Therefore, any aqeedah must correspond with teaching of the Qur`an. Otherwise, we will end up splitting hairs and possibly mislead others. This is not to imply that all scholars are wrong in their interpretation of a concept.

وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يَعْقِلُوْنَ

Part of the Ayah (10:100) above from Surah Yunus is translated variously as:

10:100 And Allah casts the filth of misguidance on those who do not use their intellect.

10:100 ***He lays disgrace upon those who refuse to understand.***

10:100 ***and Allah lays abomination on those who do not use their understanding.2 and conduct.***

In Urdu: **(اور جو عقل سے کام نہیں لیتے، اُن پر وہ گم راہی کی نجاست ڈال دیتا ہے)** In other words, it might be better just to listen to all the arguments and use your brain to see what makes more sense.

Emergence of Gog and Magog (يَأْجُوجُ وَمَأْجُوجُ)

Based upon the evidence from the Qur`an and the Ahadith, the emergence of (يَأْجُوجُ وَمَأْجُوجُ) Gog and Magog is one of the signs of the Day of Judgment. Its first indications were present during the time of the Prophet (ﷺ), who said, “Today a hole has been opened in the barrier of Gog and Magog like this," and he made a circle with his index finger and thumb.

The Quran mentions Gog and Magog (Ya'juj and Ma'juj) in two places, Surah Al-Kahf:

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

18:94 ***They said: "O Dhu al-Qarnayn, Gog and Magog1 are spreading corruption in this land. So shall we pay you taxes on the understanding that you will set up a barrier between us and them?"***

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ

21:96 ***until Gog and Magog are let loose, and begin swooping from every mound,***

Historically, Gog and Magog were the wild tribes of North Eastern Asia which, from the very early times had been making inroads on settled kingdoms and empires in Asia and Europe and ravaging them.

According to Genesis (Chapter 10), they were the descendants of Japheth, the son of Noah, and the Muslim historians have also accepted this. And according to the book of Ezekiel (Chapters 38, 39), they inhabited the territories of Meshech (Moscow) and Tubal (Tubalsek).

According to the Israelite historian Josephus, they were the Scythians and their territory spread to the north and the east of the Black Sea. According to Jerome, Magog inhabited the territory to the north of Caucasia near the Caspian Sea.

The emergence of Gog and Magog is one of the most fascinating subjects. Scholars generally establish Gog and Magog as wild tribes of Central Asia, known by various names such as **Tartars, Mongols, Huns,** and/or **Scythians**. Huns primarily lived in the region called Scythia, also known as Scythians, which today comprises Kazakhstan's Eurasian steppes. They also inhabit the Russian steppes, including the Siberian, Ural, Volga, and Southern regions, as well as eastern Ukraine.

Huns were also considered nomadic people who lived in Eastern Europe as well as the Caucasus, a region between the Black Sea and the Caspian Sea, mainly comprising Armenia, Azerbaijan, Georgia, and parts of southern Russia between the 4th and 6th centuries AD.

- According to Genesis **(Chapter 10)**, they were the descendants of Japheth who was one of the three sons of Noah (عَلَيْهِ ٱلسَّلَامُ).
- According to the book of Ezekiel **(Chapters 38, 39)**, they inhabited the territories of Meshech (Moscow) and Tubal (Tubalsek – Southern Russia).
- According to the Israelite historian Yusufus, they were the Scythians and their territory spread to the North and the East of the Black Sea.

- According to St. Jerome, known for his translation of the Bible, Magog was the second of the seven sons of Japheth (Genesis 10) and the people descended from him inhabited the territory to the north of Caucasia.

The reference to Gog and Magog's appearance in the Qur`an and Hadith does not indicate whether they will swoop on mankind together. It is possible that they will clash against each other nearer the time of the resurrection, and their mutual conflict might even result in a universal catastrophe and destruction. One wonders if the war between Ukraine and Russia is a pointer towards that catastrophe.

According to tradition, the Holy Prophet stated that after the swoop of Gog and Magog, the Resurrection will be so near that it may take place at any moment, just as a pregnant woman might deliver the child at any time, during the day or night, after her term has expired.

In another tradition narrated by Zainab bint Jahsh in Sahih al-Bukhari (7059), the Prophet (ﷺ) got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs for the enormous evil that is nearly approaching them. Today, Gog and Magog's wall has developed a gap similar to this. Sufyan illustrates this by using his fingers to form the numbers 90 or 100. The question arose, "Should we face destruction despite the presence of righteous individuals among us?" The Prophet (ﷺ) said, "Yes, if evil increased."

Some people, including Javed Ghamidi, believe that Gog Magog may have appeared in Chinese and Japanese form because they are already economically dominant in the world. (والله أعلم)

Emergence of the beast

This refers to the beast that Allah (سُبْحَانَهُ وَتَعَالَى) will bring forth closer to the time of the Day of Judgment. Its emergence is confirmed in the Qur`an:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

27:82 And when the Word has fallen on them, We will bring out for them from the earth a creature which will say to them that the people are uncertain of Our revelations. (**surah an-Naml**)

"**when the Word has fallen on them**", the "Word" means revelation. The ayah says a great deal about what is happening today. For instance, when confronted with someone committing a sin and reminded of its consequences, the sinner might react with a dismissive attitude, "We'll worry about it when it happens." In other words, the reminder may have gone unnoticed, or the revelation of the final judgement may be viewed with scepticism.

This will happen when there is no one in the world to command the people to do good or forbid them from doing evil, according to Ibn Umar. Allah **(سُبْحَانَهُ وَتَعَالَى)** will then bring forth a beast to serve as the final warning just before the Resurrection.

As for the words (دَابَّةً مِنَ الْأَرْضِ) "**daabbat-an-min-al-ard**" in the ayah above (27:82), there may be some contradictory Ahadith relating to the nature and appearances of the beast. As for the timing and occasion of this beast, the Holy Prophet said: "The sun will rise in the west, and the beast will suddenly appear in the open daylight. Whichever of these signs appears first, it will be closely followed by the other"

With regard to the beast's speaking to human beings in a human language, this will be a manifestation of the power of Allah, Who can give the power of speech to anything He pleases, including each limb of man, his ears,

his eyes, even his skin will speak out and give evidence in the Court of Allah **(سُبْحَانَهُ وَتَعَالَى)**.

Descent of Isa (عَلَيْهِ ٱلسَّلَامُ)

The descent of Isa (عَلَيْهِ ٱلسَّلَامُ) "Jesus" is one of the major signs of the Day of Resurrection. According to authentic hadith sources, Prophet Muhammad (ﷺ) mentioned that Isa (عَلَيْهِ ٱلسَّلَامُ) will return before the end of time to defeat the Dajjal (Antichrist) and establish justice. One well-known narration in Sahih al-Bukhari, states that Isa (عَلَيْهِ ٱلسَّلَامُ) will descend among the people and lead them in prayer (3449). His return is seen as a moment of divine intervention, bringing peace and reaffirming monotheism.

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ

43:61 ***Verily he (i.e., Jesus) is a portent of the Hour. So be in no doubt concerning it and follow Me. This is the Straight Way.***

(إِنَّهُ) What is implied by **"he"**? Commentators almost unanimously have expressed the opinion that "**he**" implies the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) "Jesus". Now the question is: In what sense has the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) "Jesus Christ" been called a sign or a means of the knowledge of Resurrection? Ibn Abbas, Mujahid, Ikrimah, Qatadah, Suddi, Dahhak, Abul Aliyah and Abu Malik say that this refers to the second coming of the Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) as has been foretold in a large number of the Ahadith, and the verse means that when he comes the second time to the world, it will become known that Resurrection is not far behind.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

4:159 ***There is none from the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he (Isa) will be a witness against them.*** (Surah An Nisa)

This refers to the death of Jesus, which will occur after his descent, as it has been interpreted by Abu

Hurairah. The Prophet (ﷺ) said, "*I swear by Allah that Isa, son of Mary, will indeed descend, judging* (mankind) *with justice*".

Muslims have unanimously agreed that according to a hadith (in Sunan Abi Dawud (Hadith 4321), *Isa* (عَلَيْهِ ٱلسَّلَامُ) *will descend by the white minaret in the east of Damascus, placing his hands upon the wings of two angels. Then it will not be possible for a disbeliever to perceive the scent of his breath without dying. And his breath will extend as far as his eyesight extends*.

The Prophet Isa (عَلَيْهِ ٱلسَّلَامُ) *will search for the Dajjal* (a highly revered and followed by Zionist Jews who are waiting for him to arrive) *until he reaches him by The Gate of Ludd* (Ludd or Lod in present-day Israel, is a site of an airport and a major Israeli military base), *where Isa* (عَلَيْهِ ٱلسَّلَامُ) *will kill Dajjal* (**Antichrist**).

Isa (عَلَيْهِ ٱلسَّلَامُ) *will then break the cross and abolish the jizyah* (tax paid by non-Muslims living under Muslim rule)*. Prostration will be only for Allah, the Lord of the universe. He* (Isa (عَلَيْهِ ٱلسَّلَامُ)) *will also perform Hajj and Umrah*.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Repentance (التوبة)

The Arabic root *tāba* literally means *to return*. Repentance means **regret for the sin**, **abandoning it immediately**, and **resolving never to return**. In Islam, **tawbah (التوبة)**—is the act of turning back to Allah after turning away from Him. At its core, it is a spiritual return, a restoration of the soul's original purity, and a conscious break from sin. The Qur'an and Sunnah describe it not as a mere apology but as a profound inner transformation.

The Qur'an repeatedly calls believers to return to Allah (سُبْحَانَهُ وَتَعَالَى) with urgency and sincerity:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا

66:8 ***"O you who believe, turn to Allah with a sincere repentance…"* (tawbatan naṣūḥā).**

وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ

24:31 ***"…And turn to Allah in repentance, all of you, O believers, so that you may succeed." (an-Nur)***

Repentance emerges in these verses not simply as a cure for wrongdoing but as a **route back to spiritual wholeness**, a return to the fitrah—the soul's original clarity. And while Allah's mercy is described throughout the Qur'an as **boundless**, revelation also makes it clear that the *opportunity* to seek that mercy is tied to the limits of human life. The door remains wide open, but not forever; the mercy is infinite, yet the time allotted to reach for it is not.

The Qur'an balances hope with warning:

لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ

39:53 ***do not despair of Allah's Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful* (az-Zumar)**

The verse ***(39:53)*** addresses all of humanity, not only believers. As Ibn Kathīr explains, this universal call does not mean that Allah forgives sins without repentance; the surrounding verses clarify that forgiveness is granted when a person turns back to Allah, worships Him sincerely, and follows His revelation. The message offered hope to those who had committed grave sins—murder, adultery, theft, robbery—during the age of ignorance and feared they could never be forgiven. They were told not to despair: if they sincerely return to Allah's obedience, every past sin can be wiped away. This understanding is supported by Ibn ʿAbbās, Qatādah, Mujāhid, and Ibn Zayd.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

63:11 "But Allah does not delay a soul when its appointed time comes." **(Al-Munafiqun)**

The verse ***(63:11)*** expresses one of the Qur'an's most fundamental truths about life, death, and accountability and is echoed throughout the Qur'an.

The verse teaches that every human being has an **appointed moment of departure**, fixed by Allah from the moment they are created. When that moment arrives, it cannot be postponed or negotiated. It cannot be extended by even a second. The Qur'an expresses this repeatedly:

فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ

7:34 "…When their time comes, they cannot delay it for a moment, nor can they advance it." ***(al-A'raf)***

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ)

3:185 "Every soul shall taste death.."

This establishes that death is not random, accidental, or premature—it is **precisely timed**. It is not merely informing us about death; the verse is **warning us about delay**. In other words, repentance must happen before the appointed time.

Once the soul reaches the throat and the unseen becomes visible, repentance is no longer accepted. The Qur'an states:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

4:18 But repentance is not available for those who commit evils, until when death approaches one of them, he says, "Now I repent," nor for those who die as disbelievers. These—We have prepared for them a painful torment.

This is the "closing of the window" Allah's mercy is infinite, but the **opportunity** to seek it is not.

Accountability begins the moment life ends

When the appointed time arrives, the soul enters a new phase—**Barzakh**—where deeds are fixed and no further action is possible. The Prophet ﷺ said: *"When a person dies, his deeds come to an end except for three…"* (**1**. Ṣadaqah Jāriyah **2**. Beneficial knowledge **3**. A righteous child who prays for the parent) (Ṣaḥīḥ Muslim)

This means the chance to repair, repent, or compensate others ends instantly.

The verse destroys the illusion of 'later'. That is, human beings often assume they have time:

- time to repent,
- time to change,
- time to fix relationships,
- time to return to Allah.

This verse shatters that illusion. The appointed time is unknown, and therefore **every delay is spiritually dangerous**.

Prophetic teachings on repentance

The aḥādīth deepen this picture by showing how repentance operates in the unseen world and how Allah responds to it.

1. Allah rejoices over repentance

The Prophet ﷺ said: "*Allah is more pleased with the repentance of His servant than one who finds his lost camel in a barren desert*." (Ṣaḥīḥ Muslim) This hadith reveals the emotional dimension of tawbah: Allah does not merely accept repentance—He **delights** in it.

2. Sins are erased, concealed, and even forgotten

A narration explains that when a servant repents sincerely, Allah (سُبْحَانَهُ وَتَعَالَى):

- causes the recording angels to forget the sin,
- commands the limbs to conceal it,
- and instructs the earth not to bear witness to it.

This shows that tawbah is not symbolic; it restructures the spiritual record itself.

3. Repentance is not accepted while harming others

The Prophet ﷺ taught that *deeds are presented to Allah on Mondays and Thursdays, and "Whoever seeks forgiveness will be forgiven—except the one who harbours malice.*" This links repentance to **purifying the heart**, not merely uttering words.

at-Taghābun (يَوْمُ التَّغَابُنِ)

(Accountability and the Day of Mutual Loss)

The Qur'an describes a day when every hidden injustice will be exposed and compensated:

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۖ ذَٰلِكَ يَوْمُ التَّغَابُنِ

64:9 *"That is the Day of Mutual Loss and Gain."*
(at-Taghābun)

The Prophet ﷺ explained how this exchange works:

- A person's **good deeds** will be transferred to those he wronged.
- If his good deeds run out, the **sins of the victims** will be transferred to him. (Ṣaḥīḥ Muslim)

This is the ultimate form of accountability—one that no human court can replicate.

The psychology of self-deception in light of revelation

The Qur'an repeatedly warns against the inner voice that delays repentance:

31:33 **(تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا)** ***"Let not the worldly life deceive you."***
ذَرْهُمْ يَأْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ

15:3 "They are deluded by false hopes."

The danger is not disbelief but **procrastination**. Shayṭān rarely tells a believer, "Do not repent." Instead, he whispers, "Repent later." This is why the Prophet ﷺ said: *"Delay in repentance is itself a sin."* The heart becomes accustomed to sin, then numb to it, then blind to it. This is the spiritual erosion the Qur'an calls *rān*—a rust that seals the heart.

In the Qur'an, Allah (سُبْحَانَهُ وَتَعَالَى) is assuring us that
وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ

50:16 ***"He is nearer to us than even our jugular vein"***

This means you do not need to perform ʿUmrah repeatedly in order for your sins to be forgiven. You may seek Allah's forgiveness at any moment and in any place. Allah (سُبْحَانَهُ وَتَعَالَى), being not only **al-Raḥmān** but also **al-Raḥīm**, accepts sincere repentance instantly.

But the matter does not end there. Human beings are not as forgiving. You may have committed wrongs and forgotten them, yet the people you harmed may still carry the pain. On the Day of **at-Taghābun**—they will appeal to Allah (سُبْحَانَهُ وَتَعَالَى) for justice. And Allah, the most perfect Judge (**al-ʿAdl**), will ensure that justice is carried out.

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ

40:7 ***The angels that bear the Throne and those that are around to extol your Lord's glory***

with His praise, they believe in Him, and ask forgiveness for the believers, saying: "Our Lord! You encompass everything with Your Mercy and Knowledge. So forgive those that repent and follow Your Path, and guard them against the chastisement of Hell.

Islamic tradition holds that angels have different ranks and responsibilities. Some angels are considered more exalted due to their roles, while others are assigned specific tasks. For example, Jibril (**جبريل**) (Gabriel) is the chief messenger, delivering divine revelations to prophets. Mikail **(ميكائيل)** "Michael", Israfil **(إِسْرَافِيْل)** "Raphael", and Azrael **(عزرائيل)** (Angel of Death) are among the highest-ranking angels.

The angels who bear the divine Throne, being nearest in rank and station to Allah (سُبْحَانَهُ وَتَعَالَى), having deep sympathy, ask Allah's forgiveness for the believers. That is, "the weakness, lapses and errors of Your servants are not hidden from You. You indeed know everything, but like Your knowledge, Your Mercy also is infinite. Therefore, forgive the poor creatures in spite of knowing their errors." Another meaning can be: Forgive by Your Mercy all those about whom by knowledge You know that they have repented sincerely and have, in reality, (**وَاتَّبَعُوْا سَبِيْلَكَ**) adopted Your way.

According to a Hadith in both Sahih al-Bukhari (7453) and Sahih Muslim (2751a), reported by Abu Huraira, the Prophet Muhammad (ﷺ) said: "*When Allah created the creation, He wrote in a book, which is with Him over the Throne:* ***Verily, My mercy predominates over My anger***." That is, Allah (سُبْحَانَهُ وَتَعَالَى) loves those who repent. This also means it is never too late to repent. In Islam, repentance (**التوبة**) "Tawbah" is a deeply significant act which allows believers to seek forgiveness from Allah (سُبْحَانَهُ وَتَعَالَى) for their sins. It is a direct and personal matter between an individual and Allah (سُبْحَانَهُ وَتَعَالَى), without the need for intermediaries. The Quran emphasises repentance in several verses:

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ

2:222 ***"Surely Allah loves those who always turn to Him in repentance and those who purify themselves."*** (Surah Al-Baqarah)

The Prophet Muhammad (ﷺ) constantly reminded people about Allah's mercies upon mankind. He cited parables for their comprehension. Anas ibn Malik (may Allah be pleased with him) reported that the Prophet (ﷺ) said: "*Verily, Allah is happier with the repentance of His slave when he turns in repentance to Him than one of you who was on his camel in a desert and it got lost and was carrying his provision of food and drink. He, having lost all hope* (of finding it), *lies down in the shade of a tree feeling hopeless; when all of a sudden he finds it* (his camel) *standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Lord!' He praised Allah* (سُبْحَانَهُ وَتَعَالَى) *in the wrong way around, sheerly out of extreme joy*." (Bukhari & Muslim)

Similarly, Allah (سُبْحَانَهُوَتَعَالَى) loves the person who sidetracks momentarily and then repents soon after realising his slip-up. Typically, "Repentance" is exemplified by the Prophet Yunus (عَلَيْهِ ٱلسَّلَامُ). As soon as he realised his mistake, i.e., leaving his people without Allah's permission, he was furious with himself—not for his own plight, i.e., being in the belly of a fish, but for leaving them stranded. Then he prayed:

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

21:87 ***"There is no god but You! Glory to You! I was one of the wrongdoers!"***

No sooner than Yunus (عَلَيْهِ ٱلسَّلَامُ) repented, Allah (سُبْحَانَهُ وَتَعَالَى) accepted his prayers, and the fish threw him out of her belly onto the shore, where he had no shelter, nothing to eat or drink. Yunus (عَلَيْهِ ٱلسَّلَامُ) found himself weak and exhausted. Allah (سُبْحَانَهُ وَتَعَالَى), in His mercy, caused a plant to grow over him to provide shade and nourishment.

Yunus then returned to his people, who had repented in his absence, and he continued to guide them. According to a tradition, the place where this event took place is believed to be near the city of Nineveh, which is in modern-day Mosul, Iraq. After his ordeal, Yunus returned to Nineveh to once again guide his people.

Another incident related by Hadrat Umar: “Once some prisoners of war were brought before the Holy Prophet (ﷺ). Among these was a mother who had lost her infant child. This made her so restless and uneasy that she would hold any child she encountered close to her breasts and suckle it. When the Holy Prophet (ﷺ) saw this, he put this question to the bystanders: “*Can you imagine that this mother would ever throw her own child into the fire?” Never; they all replied unanimously. Instead, she would do her utmost to prevent that child from falling into the fire*. Then the Holy Prophet (ﷺ) said, *Allah* (سُبْحَانَهُ وَتَعَالٰى) *is much more merciful to His servants than a mother is to her child*.” (Mishkat al-Masabih, 2378)

Ibn Jarir and Tabarani have related an incident from Hadrat Abu Hurairah, who says, *One day when I returned home after offering the Isha prayer in the Prophet's Masjid, I saw a woman standing at my door. I saluted her, then walked into my room, closed the door, and busied myself in voluntary worship. After a while, she knocked at the door. I opened the door and asked what she wanted. She said that she had come with a problem: “She had committed zina* (fornication) *and had become pregnant. She had given birth to a child and then killed it. She inquired about the possibility of forgiveness for her sins. I* (Huraira) *responded negatively. She went back grief-stricken, exclaiming, Ah! The fire created this beautiful body! When I recounted the night's incident to the Holy Prophet the following morning after prayer, he said, "Abu Huraira, you gave her a very wrong answer." Have you not read the Qur`anic verses, which say*:

٦٨ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا
٦٩ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا
٧٠ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

25:68-70 And those who do not implore besides Allah any other god, and do not kill the soul which Allah has made sacred—except in the pursuit of justice—and do not commit adultery. Whoever does that will face penalties. The punishment will be doubled for him on the Day of Resurrection, and he will dwell therein in humiliation forever. Except for those who repent, and believe, and do good deeds. These—Allah will replace their bad deeds with good deeds. Allah is ever Forgiving and Merciful. (Surah Al Furqan)

Upon hearing the above ayat from the Holy Prophet, *I* (Huraira) *went out in search of the woman and traced her again at the Isha time. I gave her the good news and told her what the Holy Prophet had said in reply to her question. She immediately fell prostrate on the ground and thanked Allah* (سُبْحَانَهُ وَتَعَالَى), *who had opened a way for her forgiveness. Then she offered repentance, setting a slave girl and her son free*.

The Ahadith relate a similar incident about an old man. He came before the Holy Prophet and said, "*O Messenger of Allah, all my life has passed in sin; there is no sin which I have not committed, so much so that if my sins were to be distributed over the people of the whole world, they would all be doomed. Is there any way out for me? The Holy Prophet asked him, "Have you embraced Islam? The old man recited*:

لَا إِلَٰهَ إِلَّا ٱللَّٰهُ مُحَمَّدٌ رَسُولُ ٱللَّٰهِ

"I bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah"

The Holy Prophet said, "Go back; Allah is All-Forgiving and has the power to change your evil deeds into good deeds." He inquired, "Is it about all my crimes and errors?" The Holy Prophet replied, "Yes, it is about all your crimes and errors." (Ibn Kathir).

Before accepting Islam, newly converted Muslims felt guilty for their sins. After learning this, they felt relieved and happy.

فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

11:3 ***Ask for His forgiveness and turn to Him in repentance. Most surely my Lord is near at hand and answers prayers.*** (Surah Hud)

At several places in the Qur`an, it says:

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

"He is the Hearer, the Knower (of everything)**"**

It follows that if your wish hasn't materialised, it doesn't imply you have not been heard. Abu Hamid al-**Ghazali**, in his Ihya Ulum Ad Din, puts it: **"***As I look back on my life, I realise that every time I thought I was being rejected from something good, I was actually being re-directed to something better. You must convince your heart that whatever God has decreed is most appropriate and most beneficial for you***."** Ghazali continues… "*If I had perfect power to determine my destinies and perfect vision to see the future and know what is best for me, I would choose exactly the fate that Allah has chosen for me*."

Iblis is the leader of the Shayaṭin (plural of Shaitan). The Qur`an speaks of several ways in which he allures humans to deviate from a true path. Shaitan comes at you in all forms, shapes, and sizes to deceive you. He is constantly whispering the key words "ifs" and "buts" in your ears to instil fear of insecurity. Shaitan is an expert in luring people to stray from the true path and making immoral or ill deeds appear pleasant and acceptable.

The man is admittedly weak, and avowed Shaitan takes full advantage of his weakness. The trick is to realise when you've been had. If you repented immediately

with sincerity, then you're put back on the "As-Sirat Al-Mustaqim" (الصِّرَاطَ الْمُسْتَقِيم). On the other hand, if you carry on committing the same sin again and again, then you will face the consequences on the Day of Resurrection, the "Day" on which even the Shaitan will deny you with utterance: "I have absolutely nothing to do with you; I myself fear Allah (سُبْحَانَهُ وَتَعَالَى) more than most. I merely showed you the way, and you followed me. I did not force you into doing anything against your own **free will**." Here again, "**the test**", as mentioned several times above, comes into the argument. The very reason for which man was created. He is being tested for the initial step he takes, i.e., he has to decide which way to go.

إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

59:16 (Shaitan) ***orders man to disbelieve, and when man has disbelieved, he says: "I have nothing to do with you; I fear Allah, Lord of the worlds.***

However, all is not lost. There is a way out, but only with Allah's mercy (سُبْحَانَهُ وَتَعَالَى), and that is "repent." Allah (سُبْحَانَهُ وَتَعَالَى), the most compassionate and merciful (الرَّحْمَٰنِ الرَّحِيم), loves people who repent. But do not leave it until it's too late, especially in light of the fact that death can happen at any time.

There are sinners even amongst the Muslims about whom Ali (رَضِيَ ٱللَّهُ عَنْهَا), Jabir ibn Abd Allah al-Ansari, the Ahl al-Bayt (companions of the Prophet ﷺ), narrated that the Messenger of Allah (سُبْحَانَهُ وَتَعَالَى) said: "*Some of the people of Tawḥīd will be punished in the fire until they are coals. Then, Allah's mercy will reach them, removing them and tossing them at the doors of Paradise." He* (the Prophet ﷺ) *said, "The people of Paradise will pour water over them, and they will sprout as the debris carried by the flood sprouts; then they will enter Paradise***.**" (Tirmidhi, 2597)

All things considered, if you repent and Allah (سُبْحَانَهُ وَتَعَالَى) has qualified you for paradise, then you have the following to look forward to:

وَ جَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّ حَرِيْرًا ﴿۱۲﴾ مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا
شَمْسًا وَّ لَا زَمْهَرِيْرًا ﴿۱۳﴾ وَ دَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَ ذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ﴿۱۴﴾
وَ يُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّ اَكْوَابٍ كَانَتْ قَوَارِيْرَا ﴿۱۵﴾ قَوَارِيْرَا مِنْ فِضَّةٍ قَدَّرُوْهَا
وَ يُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ﴿۱۷﴾ عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ﴿۱۸﴾ وَ يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ﴿۱۹﴾ وَ اِذَا
رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّ مُلْكًا كَبِيْرًا ﴿۲۰﴾ عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّ اِسْتَبْرَقٌ ۫ وَّ حُلُّوْٓا
اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَ سَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿۲۱﴾ اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّ كَانَ سَعْيُكُمْ
مَّشْكُوْرًا ﴿۲۲﴾

76:12-22 ***And grant them Paradise and robes of silk as a reward for their patience. There they shall be reclining upon high couches, neither troubled by the heat of the sun nor by severe cold. The shades of Paradise shall cover them all round, and its fruits shall be within their easy reach. Vessels of silver and goblets of glass shall be passed round to them, goblets made of crystal-clear silver, which will have been filled in due measure. There they shall be served with cups of wine flavoured with ginger. This will be a fountain of Paradise named Salsabil. They will be attended by brisk-moving boys who will for ever remain boys. When you see them, you would think they were scattered pearls. In whatever direction you may look there, you would see only bliss and the splendour of a great kingdom. Upon them shall be the garments of fine green silk and rich brocade. They shall be adorned with bracelets of silver, and their Lord shall give them a pure wine to drink. This is your reward and your endeavours have been appreciated.*** (surah al-Insan)

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